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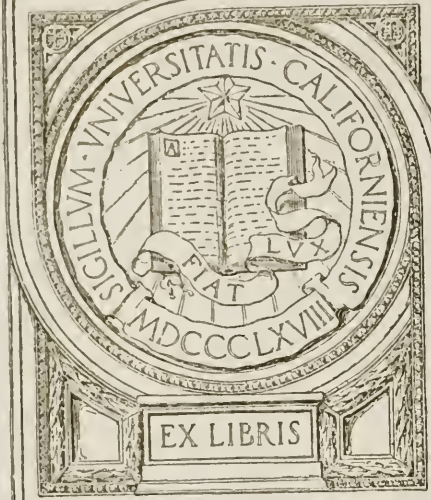

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STUDIES IN ORIENTAL SOCIAL LIFE

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STUDIES IN ORIENTAL SOCIAL LIFE

AND

Gleams from the East on the Sacred Page

BY

H. CLAY TRUMBULL, D.D.

AUTHOR OF "KADESH-BARNEA," "TEACHING AND TEACHERS," ETC.

London

HODDER AND STOUGHTON

27, PATERNOSTER ROW

MDCCCXCV

T75

CARPENTIER

PREFACE.

The words of the Bible gain in clearness and depth of meaning when read in the light of the manners and customs of the lands of the Bible. But there are now so many good books proffered as helps in this direction, that a new book must justify its right to a new place by showing wherein it has advantages over works already available.

This volume is not, on the one hand, a mere narrative of personal travel and observation; nor is it, on the other hand, a miscellaneous collection of Oriental illustrations of Bible truths. But it is a classified treatment of certain phases of Oriental life and methods of thought, vivified by personal experiences in the East; and herein it has a distinctive character.

Its basis is a series of lectures on Oriental Social Life, delivered before the Archæological Association of the University of Pennsylvania,

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and repeated, by invitation, before the Semitic Club of Yale University. Added to these are special studies on various topics, in the realm of Oriental customs and traditions.

An aptitude of mind for Oriental methods of thought and life, as well as a knowledge of the ways of Orientals, is necessary to the fullest understanding of the spirit and letter of the Bible text. Only thus can an Occidental see Bible truths as an Oriental sees them. I shall be glad if my way of seeing or of showing such things helps others to share in the results of research in this important field of fact and thought.

H. Clay Trumbull.

Philadelphia,
May 14, 1894.

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NOTE.

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THE PAST IN THE PRESENT.

The prime advantage of a study of Oriental social life is that the past is there found reproduced in the present as reflecting the ancient history of our race. The Oriental social life of to-day is the Oriental social life of former days. There, that which is, is that which has been ; and that which is and has been in the cradle-place of humanity is that which has put its impress upon humanity everywhere. The study of the Oriental present is, in fact, a study of the universal past, and therefore it is a study for all and for always.

One of the most impressive thoughts that ever held the human mind is in the suggestion that, in accordance with the immutable laws of light

and motion, every scene in human history is now, in a sense, visible at some point in the vast universe of nature, and every sound that ever broke the silence of the air is now vibrating somewhere within the limits of that universe; so that all the historic and all the unhistoric past is actually an ever-present reality,—if only the point of view and the eye and the ear be suited to the observation of that which is.

It is not a thoughtless visionary, but a careful observer of the laws which govern matter, who says: "The pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they may be in the immediate neighborhood of the speaker, and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. . . . But these aërial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and, in some few and limited instances, by calling to our aid the most refined and comprehensive instrument of human thought, their courses are traced and their intensities are

measured. . . . Thus considered, . . . the air itself is one vast library, on whose pages are forever written all that man has ever said or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand forever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will."

"Let us," says another thinker, "imagine an observer, with infinite powers of vision, in a star of the twelfth magnitude. He would see the earth at this moment as it existed at the time of Abraham. Let us, moreover, imagine him moved forwards in the direction of our earth with such speed that in a short time (say, in an hour) he comes within the distance of a hundred millions of miles, being then as near to us as the sun is, whence the earth is seen as it was eight minutes before; let us imagine all this, quite apart from any claims of possibility or reality, and then we have indubitably the following result,—that before the eye of this observer the entire history of the world, from the time of Abraham to the present day, passes by in the space of an hour."

These suppositions and illustrations are in the realm of the imagination, but their counterpart is in the realm of simple fact to him who has an outlook upon the lands of Abraham's nomadic life from Chaldea to Egypt, where the scenes of the days of Abraham are the every-day scenes of now. Abraham—or Ibraheem, as they call him to-day—is still to be seen coming out from the entrance of his tent to greet the approaching strangers who have caught his eye in the distance, and to urge upon them the welcome of his hospitality. Host and guests, and tent and bread and slaughtered calf, and salutations, are the same to-day as they were forty centuries ago.[1]

Rebekah can still be found watering her camels at the Mesopotamian well,—ready to consent to her parents' betrothal of her to her cousin Isaac, in another land, whom she has never seen.[2] The marriage of Jacob to both Leah and Rachel is now in progress, as though it had been delayed many times the seven years of its first postponement.[3] The same cry of grievous mourning which startled the Canaanites when the Egyptians came up with the body of Jacob to bury it

[1] Gen. 18 : 1-8. [2] Gen. 24 : 1-67. [3] Gen. 29 : 1-30.

in the patriarchal tomb at Hebron,[1] pierces the ear of the modern listener, from the Nile to the Tigris, with hardly the change of a quavering note in all the passing centuries.

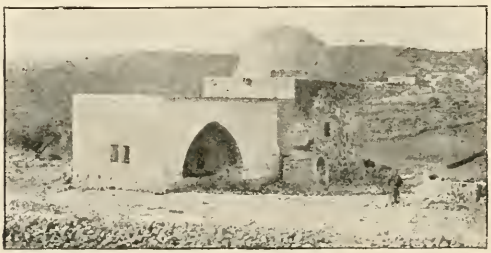
Two centuries ago, Sir John Chardin wrote: "It is not in Asia as it is in our Europe, where there are frequent changes, more or less, in the forms of things; as the habits, buildings, gardening, and the like. In the East they are constant in all things; the habits are at this day in the same manner as in the precedent ages; so that one may reasonably believe that in that part of the world the exterior forms of things (as their manners and customs) are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are, nevertheless, very inconsiderable."

A recent Jewish traveler in the East, from England, says similarly: "Seeing the primitive character of the dwellings and customs [at Bethlehem], and remarking the shepherds and their flocks upon the neighboring hills, it can easily be realized how David must have appeared when the prophet Samuel met him here, and hailed

[1] Gen. 50 : 7-13.

him as the Lord's anointed; or, seeing the existing threshing-floor, it requires but little force of imagination to re-enact the whole beautiful idyl of Ruth and Boaz. For nothing has changed in Bethlehem since biblical times. The march of progress has gone by, and omitted to pause at this and other kindred spots in the Holy Land. May it not be in order that we may realize the simple truth of the Bible narratives?"

The East of to-day is the East of all the days. To note the Oriental social life of the present is to read history in the vividness of reality.



BETROTHALS AND WEDDINGS IN THE EAST.

In any examination of the facts of Oriental social life, it is important to ascertain how those facts are viewed by the changeless Oriental mind, instead of looking at them merely as they would present themselves to the mind of a practical and progressive Occidental. Thus alone can their true significance and historic value be recognized. And thus alone can they be to us a means of light,—whether that light shows the correctness or the error of any of our favorite opinions, in the realm of religion or of science.

No phase of social life anywhere is likely to be more uniformly attractive to the human mind than the phases of courtship and marriage; for "the truth of truths is love," and in the West, as in the East, "all mankind love a lover." Nor is there any phase of Oriental social life which is more suggestively instructive, in its salient points of comparison and of contrast with Occidental customs, than that of betrothals and weddings.

A betrothal holds a larger prominence in its relation to marriage in the East than in the West; and the arranging of a betrothal there depends on the parents or guardians of its immediate parties, rather than on those parties themselves. In India and China, children are often betrothed by their parents while yet in infancy, or even before their birth; and this practice is not unknown among the Semitic peoples of the Mediterranean coast. Even among those Oriental peoples who take into account the inclinations and preferences of the young man in a betrothal, the wishes of the young woman, or girl, are rarely given much weight. In either case it is an exception for the young persons to meet each other

face to face before their lot is fixed by the betrothal compact.

Almost universally, in the East, a betrothal is based upon an agreement of dowry to be paid by the husband to the family of the wife as a prudential measure in connection with this important transaction. It is hardly fair to speak of this "dowry" as the "price of a wife," as though the father were actually selling his daughter. Arranging a "marriage settlement" in any community is by no means a mere bargain and sale, even though mercenary motives too often have their influence in deciding its details.

At first glance it would seem that by these customs the Oriental quite excluded sentiment from the marriage relation; but, as the Oriental looks at it, the sentiment properly proceeds from the relation, and not the relation from the sentiment; while the relation itself is of God's ordering,—through God's representatives, the parents or guardians of those brought into this relation.

Orientals look at the love of husband and wife, so far, much as we look at the love of brother and sister. We say that brother and sister should love each other because they were chosen of God

to each other, by means of their parents. Orientals say the same of husband and wife. Their thought is Browning's thought, that—

> "The common problem—yours, mine, every one's—
> Is not to fancy what were fair in life
> Provided it could be so; but finding first
> What may be, then find how to make it fair."

Whether their view or ours of the place of sentiment in the order of betrothal and marriage is the correct one, let us not misrepresent or ignore their view, with the purpose of thereby showing a superiority in our view which might not otherwise be obvious.

As Dr. Van Lennep expresses it, "The Oriental theory is that love comes after marriage, and that it can be kept from premature development by the complete separation of the sexes." Raj Coomar Roy, a Hindoo writer, defending the system of child marriage in India, in the North American Review, says of the conjugal relation, in this line of thought: "It is expressly said to be a divine union. Christ said, 'What God hath joined together let no man put asunder.'[1] We find Solomon calling the wife a 'gift

[1] Matt. 19 : 6; Mark 10 : 9.

from the Lord,'[1] and in the marriage service appointed by the Church of England some one is required to stand as the donor of the bride, as is the case in every Hindoo marriage. 'Marriage,' says an eminent (Hindoo) doctor of law, 'is viewed as a gift of the bride by her father, or other guardian, to the bridegroom.' The marital union is thus a divine union; it is an act of God, and not of man. . . . The Roman Catholics regard it as a sacrament; so do the Hindoos."

In China, also, the belief prevails that matrimonial matches are made in heaven; and at the time of betrothal, as well as at the wedding, red silk cords are employed as a means of linking the tokens of the marriage compact, in accordance with a tradition that at their birth those who are to be husband and wife have their feet supernaturally bound together by an invisible red cord —apparently as a symbol of a blood-covenanted union. "When this cord has been tied," says the tradition, "though the parties be of unfriendly families, or of different nations, it is impossible to change their destiny."

Among Semitic peoples generally it is held that

[1] Prov. 19 : 14.

as the divine Father provided a wife for Adam,[1] so the earthly father is to select a wife for his son; or, in the absence of the father, this duty devolves on the mother or on the elder brother. Thus it was that Abraham felt his responsibility to secure a wife for Isaac,[2] and that Hagar, when alone with her son in the wilderness, sought out a wife for Ishmael from Egypt.[3] It is in the same view of the right and the duty of the parent to see his children duly wedded, that the father bestows his daughter upon the man whom he deems worthy of her. So it was that Reuel gave his daughter Zipporah to Moses as a wife,[4] that Caleb promised his daughter Achsah as a wife to the man who should capture Kiriath-sepher,[5] that Saul pledged the hand of his royal daughter to that soldier who should kill the boastful champion of the Philistines,[6] and similarly with others all along the Bible story.

If, indeed, an Oriental son has come to marriageable age without being betrothed by his parents, it is his privilege to ask his father to find a wife for him, or to secure one of whom

[1] Gen. 2 : 18-24. [2] Gen. 24 : 1-4. [3] Gen. 21 : 14-21.
[4] Exod. 2 : 16-21. [5] Josh. 15 : 16, 17; Judg. 1 : 12, 13.
[6] 1 Sam. 17 : 1-25.

he has already known something. Then it is for the father to decide whether his son's request shall be recognized as a reasonable one. Thus it was in the Bible story when young Shechem, the son of Hamor, had fallen in love with Dinah, the daughter of Jacob, "Shechem spake unto his father Hamor, saying, Get me this damsel to wife;"[1] and when Samson had seen a daughter of the Philistines in Timnah who pleased him, "he came up, and told his father and his mother, and said, I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife."[2]

Even the daughter's choice is sometimes recognized as worthy of consideration, or as essential to the betrothal. This was so in olden time also. Thus the parents of Rebekah asked her if she would go with Eliezer to become the wife of Isaac, before they would send her away;[3] and thus Saul consulted the wishes of his daughter Michal, in proposing to betroth her to David, after her sister Merab had been given to another in violation of Saul's promise.[4]

[1] Gen. 34 : 1-4.
[2] Judg. 14 : 1-3.
[3] Gen. 24 : 53-58.
[4] 1 Sam. 18 : 17-21.

Because customs in connection with betrothal and wedding ceremonies in the East differ in many particulars, a description of them as observed in any one place, or at any one time, cannot be accepted as covering all their varieties. Yet, on the other hand, there is always a gain in a specific description as bringing before the mind a more vivid idea of representative customs than can be obtained through any description in general terms. I will describe, therefore, a method of wife-seeking and betrothal among the Arabs of Upper Egypt, as I had it from the lips of a native Syrian, who was familiar with these details, from their frequent observing during her residence there, and who tells me that it is much the same as in portions of Upper Syria, especially in the Lebanon region.

When a young man of this region has acquired sufficient means for a marriage dowry, or, as we should say, is able to provide for a wife, he goes to his father and tells him that he wants to marry. With his father's approval, he then goes to his mother and asks her to look up a girl to be his wife. The young man is not without his conception of an ideal beauty in person and

character, so he describes the girl he would like to have his mother find for him. Her face, her form, her eyes, her hair, her disposition, her manner, all are dwelt upon in this description; and the mother is enjoined to secure the realizing of that ideal.

Charged with this mission, the mother, accompanied by women relatives, sets out upon her tour of examination among the families of her kinsfolk who are known to have marriageable daughters. The mothers of such daughters are as keenly alive to their responsibility and opportunities among the mountains of Lebanon, or by the banks of the Nile, as at Long Branch, Bar Harbor, or the Catskills; and the formal call on one of them by the mother of an eligible young man is likely to be recognized in its fullest possibilities.

The shaking of hands at such a time between the two matrons (including the clasping of each other's thumbs,—as if in survival of the primitive blood-covenanting by the pierced thumbs) will sometimes occupy fifteen or twenty minutes. While the servants are bringing rugs and coffee for the guests, in the reception-room on the

lower floor, the hostess mother sends word to her daughter upstairs to dress herself at her best and await a summons to come down.

It is a custom in the East to serve two cups of coffee to a guest: one on his arrival, as a token of covenanting with him; the second at the close of the interview, as an intimation that the conference is at an end and that it closes amicably. After taking the first cup on such an occasion as this, the visiting mother, with due circumlocution, inquires after the marriageable daughter of her hostess. The latter replies by praising her daughter, laying special emphasis on her modesty and shrinking bashfulness. As the request for the daughter's appearance is repeated, her mother expresses the fear that she would actually faint from fright if summoned into that presence; but at last the mother yields to the urgent requests for a sight of her daughter to the extent of going to the foot of the stairs and calling to her to come down and serve the second cup of coffee to her mother's guests.

In such a case, the daughter never responds to the first call. She will exhibit no such unseemly haste as that for a settlement in life!

A second call is made to her by her mother, a third, a fourth, a fifth, or more, before she makes her appearance. When at last she comes, she is closely veiled. In her hand she brings a tray bearing the coffee, which she proffers timidly. The visitors refuse to accept the parting cup until they have seen the face of its bearer. Pressing their request they lift the veil, and the candidate is under examination. Her face, eyes, hair, expression, all are scrutinized. If the observers are pleased, they return to their home, and the praises of the approved girl are sounded in the ears of the wife-seeking young man.

All this is preliminary to the betrothal. That follows in its order. When a young man informs his father that he desires to obtain a specified young woman for his wife, the father calls in a wakeel, or deputy, to act as "the friend of the bridegroom,"[1] or would-be bridegroom, or as his "best man" in the negotiations to be made. This deputy is fully informed of the state of affairs, and the requisite dowry, or the portion of it which is to be paid at the time of the betrothal contract, is put into his hands. Accom-

[1] Judg. 14 : 20 ; John 3 : 29.

panied by the young man's father, or by some other male member of the family, or by both, the deputy seeks an interview with the parents of the young woman.

Arriving at the house, the deputy asks if "the father of Maryam"—or whatever the young woman's name may be—is at home. When the latter appears to greet his guests, he is told that the deputy will speak for the party. As coffee is proffered, the deputy says that the visitors have come upon a very important mission, and that they can neither eat nor drink until that mission is accomplished. It is now as it was in the days of Abraham. When Eliezer sought Rebekah for Isaac, and he was proffered refreshments in the house of her father, he said, "I will not eat until I have told mine errand."[1] At this intimation of the already suspected object of the visit, the father of the young woman sends for his wakeel to represent him, or his daughter, as a deputy in the negotiations desired. When the two deputies are face to face on their rugs, the business of the hour is fairly open.

"Our son Yoosef," says the groom's best

[1] Gen. 24 : 33.

man, "desires to marry your daughter Maryam." When the question of dowry, or marriage settlement, is satisfactorily adjusted, the same "best man" continues: "But suppose our son is a lazy man, and will make a bad husband; suppose he is one who will beat his wife, and will fail to provide her with a good home;—are you willing to give her to him even then? Just as he is, he wants to be a husband to her." If the father of the bride, who is standing by, is content, he answers: "Our daughter shall be a slave to your son; a servant of his servant;[1] and her life and her honor shall be under his feet." Here is the father "giving away" his daughter to a husband "for better or for worse"—especially for worse, "to obey him and serve him," after the most approved modern and Occidental style.

Then it is for the bride's deputy to make his qualifications for the party whom he represents. "You are come to secure my principal's daughter as a wife for your son," he says. "But how do you know her? It may be she is blind. It may be she is lazy and good for nothing. It may be she will not make a good wife. Perhaps she

[1] 1 Sam. 25: 40, 41.

is in poor health. How do you know she is a suitable person to be his wife?" Thereupon the groom's father answers: "Supposing your daughter to have all the diseases and defects in the world, my son is willing to take her for his companion; and he wants her to stand by his side throughout his life."

At this point the deputies rise, and all parties exchange congratulations with one another. Coffee is brought in, and they partake of it together. The deputies draw up a written contract, which is signed by the two fathers, a copy being given to each of them. A portion of the bride's dowry is paid at once on the groom's behalf, the remainder being kept back to be paid to the wife in the event of her divorce. The bride's father is expected to give a like sum with that paid by the groom,—the entire amount being the bride's portion, which is ordinarily invested in coins or jewelry to be worn by the bride as her exclusive personal property. At the close of the betrothal ceremony the parties separate with an understanding of the date when the bridegroom will come to claim his bride.

There are, as I have said, many variations in

these betrothal customs in different parts of the East, and among persons of different religions in the same region; yet certain main features are observable through all the varieties of form. Instead of the mother of the young man going herself on a tour of inspection in search of a bride, a woman "go-between" is often employed to look up a desirable match in the circle of the young man's kinsfolk and acquaintance. In Egypt and Syria, as in China, these "go-betweens," or "match-makers," form an important class in the community; and their occupation gives a fine opportunity for wisdom and tact, as well as for shrewdness and deceit, in counsel and action.

Sometimes these go-betweens arrange all the preliminary details of a betrothal; and, again, they simply report their first observations to their principal, who then manages to enter the hareem reported from, to learn the truth for herself. It would appear, however, throughout the East, that the parents of the young people, rather than the young people themselves, are the chief contracting parties to a contract of betrothal; that a contract of betrothal is the real

contract of marriage; that a payment of dowry to the bride, or of compensation to her parents, is made on the part of the bridegroom at the time of betrothal; and that gifts to the bride and to other members of her family are usually made on the part of the bridegroom in conjunction with a betrothal.

There are gleams of all these truths in the Bible narratives as well as in the unearthed records of ancient Egypt and Babylon. Eliezer appears as the go-between in arranging the betrothal of Isaac and Rebekah.[1] His first intimation to her of the object of his coming was his gift to her, in the name of his master, Abraham, of "a golden [nose] ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;"[2] and after her father and brother had betrothed her to the yet unseen Isaac, this go-between "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things."[3]

When Hamor would have won the daughter of

[1] Gen. 24 : 1-6. [2] Gen. 24 : 22; comp. v. 47 (Rev. Ver.).
[3] Gen. 24 : 50-53.

Jacob for his son Shechem, he said to her father: "Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."[1] Samson's go-between, "his companion, whom he had used as his friend,"[2] was given the betrothed wife of Samson; he having evidently spoken for himself, as honest John Alden refused to do while acting as a go-between for the Samson of Massachusetts Bay. An Arabic proverb of to-day shows that Samson was not the last suitor to be betrayed by his go-between; for it says of any man who is false to his employer or principal: "He went to woo [her for a friend], and married her himself."

The fair equivalent value of a marriageable daughter was specified in the Levitical law;[3] the exacting of personal service, or services, from the bridegroom in lieu of dowry (which is still a custom in some parts of the East) was illustrated in the case of Jacob,[4] and of Othniel,[5] and of David.[6]

Contracts of betrothal between the parents of

[1] Gen. 34 : 12. [2] Judg. 14 : 20.
[3] Deut. 22 : 28, 29; Exod. 22 : 16, 17. [4] Gen. 29 : 15-28.
[5] Josh. 15 : 16, 17; Judg. 1 : 12, 13. [6] 1 Sam. 17 : 25; 18 : 17-27.

young persons are among the documents recovered from the ruins of ancient Egypt and Assyria; and these contracts show that the payment of dowry to the bride or to her parents was an essential part of every such transaction. The money given to the bride was spoken of in those days as "pin-money," or "toilet-money;" and the prevalence of such terms for the modern translation of those old-time contracts shows that the mercenary element in plans of wedded life has had enough of a survival to be easily recognized by the present generation.

Sir Richard Burton, who has perhaps traveled more extensively and more observantly among both civilized and uncivilized peoples than any other man of this generation, says cynically, on this point, that women are "a marketable commodity in barbarism as in civilization." But it is hardly fair to limit the mercenary element in marriage to the female sex, East or West. There are cases in Christian lands, whatever may be true of the lands of barbarism, where it is men who are bought, rather than women; and where parents who are able to give their daughters a sufficient sum of purchase money, or dowry, can

hope to buy a husband of almost any desirable pattern, all the way along from a spick-and-span dude to a dilapidate duke or an impecunious prince—whichever way the gradation runs. Or, if the woman has had some experience in the matrimonial line, she can sometimes make the purchase for herself with the money of a former husband—dead or divorced. But this is quite apart from marriage customs as a rule, West and East.

Betrothals in the East are often made as a means of a social or political alliance between families or rulers. This has always been so there; and a survival of the custom is found in the marriages for diplomatic reasons which prevail in the royal families of Europe to-day. Rameses II., in the days of Moses, married a daughter of the king of the Hittites as a conclusion of a treaty of peace with that sovereign after the great battle of Kadesh-on-the-Orontes. Solomon made several marriages of this character,[1] and so did other rulers of whom the Bible tells us.[2]

While I was on the desert of Sinai, my drago-

[1] 1 Kings 3 : 1; 9 : 16; 11 : 3.

[2] 1 Kings 11 : 19; 16 : 31; 2 Kings 8 : 18; 2 Chron. 21 : 6.

man, finding much difficulty in arranging terms with the Teeyâhah Bed'ween, told me of a plan of his to marry a daughter of the chief shaykh of that tribe in order to better his prospects of safe transit in that region. And there are men on this side of the Atlantic who would appreciate this phase of Oriental shrewdness.

A betrothal in the East is counted quite as sacred and quite as binding as a marriage ceremony. It may indeed be broken, but its breaking is even more of a matter than a divorce, and a woman who is betrothed is looked upon as already a wife. In India, a girl betrothed in childhood is a widow for life, if he to whom she was betrothed die before she has seen him. Jacob's betrothal to Rachel was a period of full seven years; and when Jacob claimed her, at the close of that period, his words to her father were, "Give me my *wife*;"[1] not Give to me thy daughter to be my wife, but Give to me the one who is my wife.

The frequent references in the Levitical law to "a virgin betrothed unto an *husband*,"[2] and to a man who "hath betrothed a *wife* and hath

[1] Gen. 29 : 20, 21. [2] Deut. 22 : 23, 24; Lev. 19 : 20.

not taken her,"[1] as well as the later references to Joseph and Mary of Nazareth during the time of their betrothal,[2] show that the primitive view of the betrothal compact has been much the same among Semitic peoples as among the Aryans. In some communities a feast, with its gathering of the friends of both parties, is an accompaniment of a betrothal, while in other communities all festive displays are postponed to the time of the taking of the bride to the bridegroom's home.

Among some of the Arab tribes of the Sinaitic Peninsula, when a young girl has been betrothed by her parents to a suitor for her hand, or while negotiations for a betrothal are in progress, she flies to the mountains as if she would escape the betrothal tie. Then it devolves upon him who has won her parents' consent to his possession of her, to make good his right to her by finding and winning her for himself. He must pursue her, and bring her back to her parents' tent, or his betrothal compact is a failure. If she be really averse to the match, she eludes capture if

[1] Deut. 20 : 7 ; 28 : 30.

[2] Matt. 1 : 18-25 ; Luke 1 : 26, 27 ; 2 : 4, 5.

it is possible for her to do so; but if she be not unwilling to ratify the betrothal, she makes only a reasonable show of earnestness in this conventional attempt at escape. Instances are not unknown, however, of the suicide of young girls, at such a time, in preference to an unwelcome marriage.

This custom of "capturing a bride" is prevalent, in one form or another, widely throughout the East, and in other parts of the world as well. Its significance would seem to be obvious, as based upon the natural characteristics of woman, and upon the circumstances of her betrothal to a husband by the will of her parents without her prior consent to the arrangement. A woman has a will of her own, and there was never a time when she did not have. If a woman's will be not recognized at the start, it has to be met and conquered, in one way or another, sooner or later. A modest shrinking from the entire surrender of herself to another is instinctive in a woman's nature. She must manifest it, and a way has to be found for her to do so.

Moreover, it is natural for a man to prize most that which costs him most, and to depreciate the

value of that which can be had for the asking. Hence, whatever betrothal compact is made for a young woman by her father, at the request of a young man, it still remains for the young man to win for himself her whom he would have to himself, and for the young woman to say whether she shall be fairly won, or shall be taken in spite of herself. And so it is that apart from all question of parental control, or of bargain and promise between parent and suitor, he who would have a wife must capture her for himself; and the widely prevalent custom of "marriage by capture" is based, like every other world-wide custom, upon a *sentiment* that is common to the human race, and not upon any *historic practice* which was an incident of a passing period.

Yet, strange to say, many a truth-seeking sociologist or anthropologist, more learned than wise, has seriously advocated the claim that this simple and natural exhibit of manly and womanly feeling in connection with betrothal and marriage is to be accepted as merely a survival of a prehistoric method of securing wives from the people of a hostile tribe by rapine and violence. If it were not that this claim had been put for-

ward and approved by men of eminence in the world of science and letters, it would hardly deserve any other treatment than sheer ridicule. As it is, it stands out as one of the remarkable illustrations of unscientific method employed in the realm of science.

The poets have a truer appreciation of sentiment than the mere scientists in their estimate of a woman's way with a wooing lover. Milton, describing the first woman's reception of the first lover's approaches, says, in the name of Adam:

> "She heard me thus, and though divinely brought,
> Yet innocence and virgin modesty,
> Her virtue and the conscience of her worth,
> That would be wooed, and not unsought be won,
> . . . . .
> Wrought in her so, that seeing me she turned;
> I followed her."

And Dryden makes Eve to answer Adam's appeal with:

> "Somewhat forbids me, which I cannot name;
> For ignorant of guilt I fear not shame;
> But some restraining thought, I know not why,
> Tells me you long should try, I long deny."

A theory by which this idea of primitive marriage by capture is supported is, that, in primeval

times, marriages between members of the same family or tribe were not permitted; hence wives must be secured by force outside these lines. But to this day, in Egypt, Arabia, and Syria, the marriage of blood relatives is preferred. As recently as 1878, Sir Wilfred and Lady Anne Blunt made a journey from "Tadmor in the wilderness" of Northern Syria,[1] to Nejd, in Central Arabia, to secure for a young Arab attendant, whom they valued, a wife from among his blood relatives, the Ibn Arooks, whom he had never seen. Their story of this adventure shows the same essential features in a courtship and marriage among that primitive people now as in the days of Abraham and of Jacob. Sir Wilfred acted as Eliezer in the negotiation. And the attempt was made on the part of the parents of the bride to have the elder sister taken instead of the younger. A "professional go-between" was employed by the parents to arrange details. At last the betrothal contract was signed, and the younger sister consented to go to a far country as the wife of her stranger cousin.

We know that among the ancient Hebrews

[1] 1 Kings 9 : 18; 2 Chron. 8 : 4.

marriage with relatives was preferred;[1] and it is an established fact that among the ancient Egyptians, and also among the Assyrians, the marriage of brothers and sisters, and even of fathers and daughters, was an approved custom. A similar state of things is known to have existed among the Peruvians in the Western world. The sweep of testimony in the earlier records of the human race is opposed to the underlying theory on which the claimed necessity of the capture of brides from a foreign people or tribe is based.

When, in the East, the day approaches for the wedding of two persons betrothed, preparations are made for festivities in the homes of both parties. Invitations are sent out in advance, by the parents on both sides, to their kinsfolk and friends, to come to the feasts which are provided in both homes. The marriage proper is the bringing of the bride by the bridegroom to his own home, or to his *mother's* home,—as his home is at such a time ordinarily spoken of. Thus it is that the Bible record says that after Rebekah

[1] Gen. 11 : 29-31; 12 : 10-13; 20 : 2-12; 24 : 2-4; 28 : 1, 2; 2 Sam. 13 : 10-13.

was betrothed to Isaac, "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife."[1]

This looking upon a bride as belonging to the mother of the bridegroom is a distinctive feature of the family life of the primitive East. It is frequently referred to by the observers of Oriental customs. Morier, the English traveler, reports the Persian envoy as saying that "the king's mother had more business than can be described. She had the control of all her son's harem, which might consist all together of more than a thousand women; and you may well conceive the trouble which they would give."[2]

It would seem, indeed, to be in view of this primitive custom in the East that such emphasis is laid, in the first book of the Pentateuch, upon the primal plan of separating from the patriarchal home each new couple of young people. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."[3] It is not that therefore shall a woman leave her father and her mother and shall cleave unto her husband, for *that* will

[1] Gen. 24 : 67. [2] See Song of Songs 8 : 2. [3] Gen. 2 : 24.

be secured in the nature of the case; but it is that, contrary to the custom of a patriarchal people, the man who marries a wife ought to leave his old home, and make a new home with and for his wife. *This* is the Bible doctrine, and this also is the custom, away from the East, under the influence of Bible teachings; but this is not, nor was it, the custom in the patriarchal East.

Customs vary in different regions concerning wedding festivities and the invitations to them, as well as concerning betrothals. But quite generally among the wealthier classes these festivities cover a week or more. It was so in the days of Jacob, when Laban urged his son-in-law not to interrupt that week's rejoicings merely because he had been given the wrong woman for a wife.[1] And "so used the young men to do," in Samson's time, as we are told in the Bible record.[2] So, also, are the young men and their friends accustomed to do in Egypt and Arabia and Syria to-day.

In some cases the father of the bridegroom sends out a number of his friends to bear invita-

[1] Gen. 29 : 27. [2] Judg. 14 : 10-12.

tions to those whom he would have as guests, giving to every one of these messengers a new suit of clothing for the occasion; and at the same time he sends a lamp with olive oil for its filling to every one whom he invites to the wedding festivities. Similarly, in some cases the mother of the bride provides new garments for the women messengers by whom she sends invitations to her women friends. Sometimes, again, the invitations are sent with less formality, and without any such outlay for new garments and lamps. Invited guests send gifts to the house of the bridegroom in advance of their coming, and the gifts sent to or with the bride are made as prominent as possible in their display.

An examination of the bridal presents at the time of the wedding festivities, with a critical estimate of their cash value, on the part of the invited guests, is, indeed, quite as prominent a feature of such an occasion in the East as in the West. The bride herself is loaded with all the gold and silver and precious stones she possesses; and there is a special reason for this as apart from any possible question of a woman's innate

love for finery. There is a utilitarian aspect of it that is worthy of note.

Oriental law and Oriental custom give to a woman the undisputed proprietorship of her purely personal property, such as her money, her jewelry, and her wearing apparel; but beyond this her property rights are at the best a matter of question. This fact makes it for a woman's interest to be her own banker, and to attach her worldly treasures to her person.

Miss Whately, at Cairo, while pointing to the little girls of her school who were showily adorned with strings of coins and ornaments of silver and gold, said to me on this point: "Any woman who is a wife may by Muhammadan law be divorced and put away by her husband at any hour. He has but to speak the word and she must leave him. Then she must go out from her home to get on by herself as best she can. But her husband cannot take from her anything that she has upon her person. So you see those rings and necklaces may come to be all-important to these girls in their hour of need. I can hardly, therefore, have it in my heart to insist that they shall strip themselves of their

only assured property in the eye of Egyptian law."

The divorcing word in Turkey is "Bosh." American husbands, I fear, sometimes speak that word to their wives without realizing its Oriental origin and potency. It was to limit this power of the primitive Oriental husbands to divorce their wives by a spoken word, that the Mosaic law required the husband to give a written bill of divorcement when from any cause he would put away his wife.[1] The difficulty of enforcing even the Mosaic requirements, so far, on an Oriental people, is shown in the prevalent customs of divorce among the Arabs of to-day.

A divorced wife in the East is entitled by common law to all her wearing apparel, as well as to any portion of her dower which may have been retained by her husband at the time of her betrothal; but she is obviously at a disadvantage in pressing such a claim as this, whereas there can be no question concerning that which is actually upon her person. Hence it is that so much interest attaches to the costliness of a bride's personal adorning in the East,

[1] Deut. 24 : 1; Matt. 5 : 31, 32; 19 : 3-11.

and that its market value indicates what she by herself may fairly be said to be "worth." And this would seem to account for the wearing of coins and of gold and silver ornaments so generally by women in the East,—even among the poorer classes; as also for the custom of giving presents to a bride in the form of gold and silver and jewelry, which has its survival in the West as well as in the East.

The women guests at a wedding, in many parts of the East, deck themselves with all their jewels and other personal adornings, not so much with a view to the esthetic advantage of these to the wearer, as with a purpose of showing them off in their purely financial aspect.

In illustration of this, Lady Burton, wife and biographer of the famous English traveler, gives her observations at a "splendid Eastern wedding" in high life in Damascus. "It lasted five days and five nights," she says, "the men celebrating it at one house and the women in another. . . . It was a grand sight. . . . The dresses were wonderful in richness and gaudiness: diamonds blazed everywhere; but there was one very remarkable usage which took my fancy. The best

women dressed in a plain cashmere robe of *negligé* shape, and wore no ornaments, but loaded all their riches on one or two of their slaves, as if to say, in school-girls' parlance, 'Now, girls! if you want to see my things, there they are. I have them, but it is too great a bore to carry them myself; and you can inspect and turn about Mirjanah and Hassunah [the two slave girls] as much as you like.'"

It would seem to be a survival of this primitive custom of proving a woman's worth by an inventory of her personal jewelry, that prompts the modern newsmonger to cable across the Atlantic the cash value of the precious stones borne upon the person of the wife of an American millionaire on her appearance at the Queen's drawing-room.

The bride's trousseau is also on exhibition at many an Eastern wedding, but in a more formal and elaborate manner than in our Western world. The bride puts on every one of her costumes in its order, and is presented in it to her guests, and in some cases to her husband also, who is present at this ceremony, until she has gone through her entire outfit. This custom

finds frequent illustration in the Arabian Nights, where a description of a marriage includes the successive presentation of the bride to her husband in her different robes of beauty. Thus in the tale of Noor al Deen Alee and his Son, the bride is presented to her guests, while the bridegroom is present, in her seven different dresses in succession, comment being made on every dress by itself by the fair narrator, Shahrazad.

An observant German traveler in Tunis, describing the customs among the Jews of that region, on the chief dressing-day of the wedding ceremonies, says: "There exists a custom that on this day all brides married the same year take their whole wardrobe to the newly married lady, and change their toilet from hour to hour: no easy task, considering the great number of their garments, and their corpulence and awkwardness. Nevertheless, vanity overcomes the difficulty."

Great variety is shown in the form and style and nature of the gold and silver and precious stone adornings of a bride, in different parts of the East; yet with all the variations there are certain bridal ornaments which are found through-

out the East. Ear-rings, and nose-rings, and nose-pins, and anklets, and necklaces, and brooches, and head-bands, and hair chains, and girdles, and other ornaments, are common, but not universal. Diamond clusters in star form, fastened upon the forehead, upon the chin, and upon either cheek, are a costly feature of a bride's exhibit in Damascus and in Constantinople, if not also elsewhere. But a ring or a bracelet of some kind, together with a diadem or crown, is wellnigh universal as a part of a bride's adornings. The ring, or bracelet, seems to be the token of a covenant between the husband and the wife, and the crown obviously symbolizes the queenliness of woman and the royalty of wifehood.

Both these tokens are of very early origin and of widespread and general use in conjunction with wedding ceremonies. It is obviously in view of these common adornings of the Oriental bride that, when the Lord speaks through the prophet Ezekiel to Israel as his betrothed wife, he says: "I clothed thee also with broidered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk.

I decked thee also with ornaments, and I put *bracelets upon thy hands*, and a chain on thy neck. And I put a ring upon [or in] thy nose, and earrings in thine ears, and *a beautiful crown upon thine head.* Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work."[1]

Again when the Lord by Ezekiel rebukes Samaria and Jerusalem, under the names of Oholah and Oholibah, for their breach of espousals, he refers to their mock marriages, when there came "drunkards from the wilderness" who "put bracelets upon the hands of them twain, and beautiful crowns [or, crowns of glory] upon their heads."[2]

There is sentiment also underlying the universal use of the bridal veil in connection with the marriage ceremony in the East. This is clearly a custom not confined to those peoples among whom the women always go veiled, for it, or its equivalent in a closed box or litter, is equally prominent among other Oriental peoples. A bride is behind a veil when her husband comes

[1] Ezek. 16 : 10-13.

[2] Ezek. 23 : 42. Comp. Jer. 13 : 18; Isa. 62 : 3.

to claim her, and only by marriage is that veil lifted to him. Rebekah seems to have had no thought of veiling her face against the stranger Eliezer, or against the passers by as she journeyed southward with him through Canaan, after her betrothal to his master. But when they drew near the Negeb below Hebron, and she was told that Isaac was coming toward them, then at once "she took her veil and covered herself."[1]

In many parts of the East the specific celebration of the marriage rite is called to-day "the lifting of the veil," or "the uncovering of the face,"—a primitive custom which has its survival here in the West in the bridegroom's lifting the veil of his bride at the conclusion of the marriage service and giving to her a husband's kiss. And the very term "nuptial," or "nuptials," means the "veiling" of the bride to receive her husband. To one who recognizes the prevailing power of sentiment in the world's history and in the manners and customs of mankind, the significance of the bridal veil is as impressive as it is simple and natural; but the scholar who has his hypothetical dogma to prove, will perhaps

[1] Gen. 24 : 65.

see in the bridal veil only an indication that in prehistoric days wives were generally caught wild by throwing a bag over their heads.

The week of the wedding, in the East, is a week of processions as well as of feasting. In some cases the bride, accompanied by her friends, goes in procession to the public bath several days in succession, and after this she is taken with much show and demonstration to the home of the bridegroom or of his mother. The bridegroom also has his special display in this line when he goes to receive his bride or to join her in his own home.

The gifts for the bride, including her trousseau, are sometimes borne in procession to her home in advance of her going to the home of her husband; or they are borne before her on that occasion. In all cases, as much of a display as is practicable is made of these gifts. A train of camels, with showy trappings and ornamented canopies, is sometimes employed for the transportation of these bridal presents. Prominent among these gifts is a bright-colored cradle, which is often borne aloft in full display on the back of a camel.

In the large cities, like Cairo, Constantinople, Damascus, and Jerusalem, the rejoicings which accompany these wedding processions are a prominent feature of the social life of to-day as in olden time. And this fact gives point to the prophet's warning from the Lord, as a sentence of doom: "Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste."[1]

Just here, an illustration of the wedding processions, as I saw them in the East, may prove their most helpful description.

It was at Castle Nakhl, an Egyptian fortress in the Arabian Desert, that I witnessed these processions. Castle Nakhl is a low-walled stone fortress, with a mud village adjoining it, on a flint-strewn chalky plain, at the point where the great Hajj route, or pilgrim way from Cairo to Meccah, crosses the main route between Mt. Sinai and Hebron. It is an Egyptian military station. At the time I was there, its commandant, or "governor," was an old Egyptian

[1] Jer. 7 : 34; 16 : 9; 25 : 10.

soldier, who was afterwards strongly suspected of complicity in the murder, on the desert near Suez, of Professor E. H. Palmer of Cambridge University, the famous explorer, and author of the work on the Desert of the Exodus.

The old governor's son, who lived in Egypt, had come down from his Delta home to take back with him a bride to whom he had been long betrothed, from one of the families living within the fortress walls. This was "the social event of the season" at Castle Nakhl; and we who were encamped near the castle for a Sunday's rest, on our way from Sinai to Hebron, had a rare opportunity of witnessing the wedding processions outside of the fortress walls, without any of the hindrances to their observing to which we should have been liable in the narrow city streets.

So strong is the power of Oriental custom in a matter like this, that even where the bride and bridegroom were already, as in this instance, within the walls of the same home, they could not dispense with at least one procession for each party as preliminary to, or as an essential part of, the marriage ceremony. Therefore, by a patent fiction, the bride must leave her home and

proceed by a roundabout way to her husband's home—from which she had started. Similarly the husband must go in a roundabout way to receive his bride, finding her at last at the point from which he had set out.

It was on Saturday that we reached the vicinity of Castle Nakhl. The wedding festivities were already in progress. There was "music and dancing" to be heard from a distance—as at the return of the prodigal son.[1] The dancing as well as the music could be "heard;" for dancing is a vigorous business in the East, especially the dancing of men, who, of course, always dance by themselves. And the music was of that weird and plaintive character which is never heard except in the East, and which once heard can never be forgotten. The sound of the rejoicings came over the desert into our tents by night, when the fortress itself was shrouded in darkness.

The governor of the castle had "made a marriage feast for his son."[2] Besides providing sheep and pigeons in abundance, he had generously sacrificed a young dromedary; that is, he had had a young dromedary slaughtered for its flesh,

[1] Luke 15 : 25.

[2] Matt. 22 . 2.

and the slaying of an animal for food is called sacrificing to God among Orientals, its blood being poured out before God,[1] and its flesh being eaten by those who are in covenant with God.

Animal food is a rarity in the desert, and the sacrificing of a young dromedary is a noteworthy event there. The Arabs of Nakhl were therefore doubly joyous at this wedding feast. "Can ye make the sons of the bride-chamber [the sharers in the wedding festivities] fast, while the bridegroom is with them [supplying dromedary meat without cost]? But the days will come; and when the bridegroom shall be taken away from them [going back to his Delta home], then shall they fast in those days [in their dreary desert abode]."[2] So now they feasted and rejoiced. Everybody at Castle Nakhl, including "the poor, the maimed, the lame, the blind,"[3] of its adjoining mud village, had a share of boiled dromedary at this wedding feast. Nor were the strangers[4]—"Christian dogs"[5] though they were

[1] Lev. 17 : 3-5, 13, 14.

[2] Luke 5 : 34, 35; comp. Matt. 9 : 15; Mark 2 : 19, 20.

[3] Luke 14 : 13.

[4] Comp. Exod. 20 : 10; Lev. 24 : 22; Deut. 10 : 17, 18.

[5] Matt. 25 : 31-40.

—who were in the tents outside the castle gates forgotten in the distribution.

It was on Sunday afternoon that the bridal procession set out from the fortress gates. Sunday is a favorite day with Muhammadans for the beginning of an enterprise. They say that God began to make the world on Sunday, and that that day is a good day for any new start. Sunday and Thursday are, indeed, the two days of the week on which the ceremonies immediately previous to the marriage night are performed among Muhammadans.

First there came a company of Egyptian soldiers, of the governor's guard, with their noisy music of metal-framed drums and ear-piercing clarionets. Then followed a number of women, two by two, all of them shrouded with the sheet-like mantles, and the face-veils that leave only the eyes and forehead exposed, which are the street dress of Egyptian women of the better class, the married women wearing black and the maidens white.

From time to time, in the intervals of the instrumental music, these women sounded those peculiar "shrill quavering cries of joy, called *zugâret*,"

which are to be heard throughout the East on occasions of special rejoicing, and which can be produced only by those who were trained to them from early childhood. These cries of joy, like the cries of mourning, in the East, are probably the same as those which sounded in the ears of Solomon and of Moses and of Joseph, in their day, on similar occasions of joy or of sorrow. Children in their gayest dresses followed these women in the procession. Arab children can afford to wear good dresses at a Sunday wedding, for they wear nothing whatever at ordinary times.

After this advance escort came the bride herself. She was veiled, but not, like the other women, with a veil that left her eyes exposed. A red cashmere shawl or mantle covered her from head to foot. It was thrown on above the bridal crown that surmounted her head, and descended to the ground. Being fitted to its purpose, instead of hanging in folds, it gave her somewhat the appearance of a scarlet ten-pin, with a shawl pattern ornamental border at top and bottom. Outside of the shawl, where it covered the bridal crown, there sparkled a jew-

cled band or circlet, and above all was a shield-shaped plate or cap of gold,—for there must be jewels in sight on a veiled bride, as well as those which are covered up. These more expensive bridal ornaments are sometimes hired, in the East, by families too poor to own them. Here seems to be the origin of hiring wedding presents for display, in ambitious homes of the West.

Of course, the closely enveloped bride could not see to walk; therefore she was supported on either hand by a woman friend, shrouded and veiled after the common fashion. As midday on the desert was fearfully hot, the bride must have sweltered in her cashmere prison-house. In some cases, at such a time, a woman attendant walks backward, in advance of the bride, fanning her vigorously; but there was no such mitigating of her misery in this instance. Above the heads of the bride and her supporters was a white cotton rectangular canopy, with showy streamers at its four corners, upborne by poles in the hands of gayly dressed lads.

The procession moved slowly. It would do so under any circumstances; but in this instance it would gain time by losing it, for it was out

only to show itself off. At every few rods of the march the procession would halt, and the soldiers in the lead would form in two lines over against each other, facing inward, at, say, five to seven yards apart. Then one of the soldiers would execute a dance up and down between these opened lines, and beyond them, brandishing a sword meanwhile, or discharging a musket into the air or into the ground, to add to the impressiveness of his movements.

The commander of the military escort led off in this dancing. He was richly dressed in picturesque Arab costume, with gold and silver embroidery in profusion on a Damascus jacket of green velvet, worn above his flowing robes. He was in dead earnest in his dancing, as was David when he "danced before the Lord with all his might," and went "leaping and dancing" in the procession which accompanied the ark of God to Jerusalem from the house of Obed-Edom.[1]

Thus moving and halting, with a fresh dancer at every halt, and with the music or cries of rejoicing kept up unceasingly, the bridal procession made a circuitous route across the chalky desert,

[1] 2 Sam. 6 : 12-16; 1 Chron. 15 : 25-29.

under the glaring sun, for an hour or more, and then wound its way back again to the castle entrance, as though it had really been bringing the bride from a distance to her bridegroom's home.

It was a little before sundown that the bridal procession re-entered the fortress gates. We could not follow it thither; but according to Oriental custom the bridegroom would receive his bride at such a time, heavily enwrapped as she was, as she reached the threshold of his house, and lift her over it, and then escort her to the door of the women's apartments, to his mother's quarters, there to leave her while he returned for a time to his friends. The festivities would still continue in separate rooms; "the voice of the bride" being thus distinguished from "the voice of the bridegroom," as separate rejoicings.[1]

We were told that another procession, accompanying the bridegroom on his way to receive his bride, would move out later in the evening, and we were on the watch for that for several hours. But as, again and again, we looked toward the castle, we saw no sign of movement

[1] Comp. Gen. 24 : 67; Jer. 7 : 34; 16 : 9; 25 : 10; 33 : 10, 11.

there. Sounds of rejoicing were heard from within, but the entrance way was seemingly closed for the night, and after a while we concluded that as the bridegroom was already in the castle with his bride he would know enough to stay there, so we went quietly to bed in our tents. But "at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him!"[1] That was literally the substance of our dragoman's call to us; and we sprang up to see the sight, even though we had no lamps to fill and carry. Hurrying from our tents we saw the procession with its flaming torches filing out from the castle gates.

As in the case of the bridal procession, a military escort with a band of noisy musicians led the way, having its occasional halts for dancing and the discharge of firearms. One man, however, in this case, did all the dancing both going and returning. He was a Bed'wy, very graceful in his movements and in the use of his sword, which he brandished startlingly in the faces of those about him while dancing up and down the parallel lines; or which again he balanced by

[1] Matt. 25 : 6.

hilt and by point, now back of his bowed head, and now on one shoulder or the other, while moving along with a limping hitch, first on one leg and then on the other, keeping time always with the rude Arab music.

The bridegroom, gayly attired in Egyptian costume, was supported, like the bride, by two friends, but not under a canopy. Veiled women, probably his relatives, followed the procession, and sounded their *zugâret* cries along the way. Torch-bearers were at both front and rear. Their flaring light, the showy and varied costumes, the swarthy faces, the rolling desert, the castle background, the starry skies, combined to make a scene both picturesque and weird; and the strange wild music of instruments and voices, sounding out on the night air, aided in rendering the scene a far more impressive one than the bridal procession of the afternoon.

Strangers as we were, we feared that we might be deemed intruders at such a time if we ventured too near, therefore we modestly took the lowest place beyond the farthest limit of the noisy gathering, with the rabble that followed it. But we were recognized by some member of the

governor's household, as we had made a formal call on him, soon after our arrival, and we were promptly bidden to come up higher. On this summons a way was opened for us, right and left, through the attendant crowd, and we were conducted close to the bridegroom's immediate party, having honor, in consequence, with those who had before viewed us with suspicion.[1]

In the din of that hour, and amid the loud praises of the honored bridegroom, we had a new sense of the force of that figure in the Apocalypse of the coming of the royal Bridegroom to claim his long-betrothed bride: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah [and our Hallelujah is merely the Western method of sounding the Eastern *zugâret*]; for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . Blessed are they which are bidden to the marriage supper of the Lamb."[2]

[1] Luke 14 : 7-11.

[2] Rev. 19 : 6-9.

Our bridegroom was now supposed to be on his way to the mosk for prayers, in accordance with Muhammadan custom; but as there is no separate mosk at Castle Nakhl he was taken to a muqâm, or the tomb of a saint or wely, which was in a Muhammadan cemetery near by. This was one of the stuccoed and whitened structures, the "whited sepulchres,"[1] which are to be found more or less generally throughout the East as objects of popular veneration. After a very brief season of prayer within the opened doors of this lighted tomb, the bridegroom was escorted back to the fortress by a more circuitous route and more slowly than he had come,—it being a point of Muhammadan etiquette for a bridegroom to seem more in haste to reach the place of prayer than the place where he is to meet his bride. This may suggest to some ingenious scientist the theory that there was a primeval leap-year period when women dragged reluctant husbands to the homes prearranged for them. And he may believe it who will.

The music and dancing of the bridegroom's party were kept up until the bridegroom reached

[1] Matt. 23 : 27, 29.

the castle. Then "they that were ready went in with him to the marriage feast: and the door was shut,[1] leaving us in "the outer darkness"[2] of the desert night.

According to Oriental custom, it is immediately after his return from prayer that the bridegroom is escorted to the door of his bride's apartments, on entering which he is permitted to lift the veil of her who became his wife by betrothal. It is perhaps the first time that either has seen the other's face. All the possibilities of a lifetime center then in a single look. One glimpse will show whether it is dull-eyed Leah or beautiful and well-favored Rachel whom the veil has covered,[3] and whether he who lifts it is one to win or to repel a true woman's love. Bitter disappointments, as well as unanticipated satisfactions are among the recorded surprises of these Oriental bridal unveilings. Instances are known, in the far East at least, of a bridegroom's looking with horror at such a moment into the face of a leper bride. And on the other hand, bright examples of happiness in wedded life can be pointed to which had their start in loving glances

[1] Matt. 25 : 10. [2] Matt. 22 : 13. [3] Gen. 29 : 16-25.

first exchanged when an Oriental bridegroom uncovered the face of his blushing bride.

For example, of the Hindoo women betrothed to their husbands in infancy, and first seen by those husbands when claimed in their marriage, Mrs. Leonowens says: "Tenderness and self-devotion . . . are the chief characteristics of the pure Hindoo woman. Her love for her offspring amounts to a passion, and she is rarely known to speak hastily, much less to strike or ill-use her child. Her devotion as a wife has no parallel in the history of the world." And Sir Monier Monier-Williams declares that "in no country of the world has married life been so universally honored" as in India.

If, indeed, the Oriental bridegroom is satisfied with his bride, when her veil has been lifted, he goes to the outer door of her room and announces his hearty ratification of the match that has been made for him by his representatives. This announcement is at once taken up by the women who are waiting outside, and their cries of joy send the knowledge of it to watchful listeners far and near. Among those whose hearts are thrilled with gladness by the welcome intelli-

gence that the bridegroom is made happy in the possession of his bride, no one can be more keenly grateful for the announcement than "the friend of the bridegroom" who has conducted the negotiations which led to this event. Then, and not till then, can he be sure that he has planned wisely and well, and that his principal is made happy through his efforts in his behalf.

Herein is an explanation of a passage in the New Testament which has lacked explanation from commentators. When John the Baptist was told that Jesus of Nazareth, whom he had baptized, and so ushered into the ministry, was now himself a recognized teacher, and that the multitudes were flocking to him, even to the eclipsing of John's popularity and prominence, the record stands, that "John answered and said: . . . Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth [outside] and heareth him [expressing his satisfaction with the union arranged for], rejoiceth greatly because of the bridegroom's voice [of approval]: this my joy therefore [as the friend

of the bridegroom Christ] is fulfilled [in his union with his bride the Church]. He must increase, but I must decrease."[1] The friend of the bridegroom has no longer a mission when the bridegroom's true mission is fairly entered upon. John's work was done when the work of Jesus was begun.

These marriage processions described by me as observed in the desert were necessarily far less elaborate and showy than many of those which are to be seen in a large city. The bride, as also the bridegroom, is often borne in a "palankeen" or "litter,"[2] on the back of a camel, or on horseback, instead of going afoot. And jugglers, or sleight-of-hand performers, as well as musicians, accompany the procession, and exhibit their skill during the frequent halts made by the procession. But in the prime essentials of noise and show and parade, these processions are much the same in desert and village and city.

And here I rest the explanation of the ceremonies attendant upon betrothals and weddings

[1] John 3 : 27-30.
[2] Song of Songs 3 : 6-10; Psa. 19 : 4, 5.

in the East. But before leaving the subject, I wish to call attention to the evidence that human nature is the same in the East and in the West, and that no theory of the marriage relation, or system of training with reference to it, is sufficient to shut out the possibility of romantic love between the sexes,—regardless of the opinion and wishes of parents and guardians. Thus it is to-day, and thus it has been in all the days of which we have any historic record.

A writer who has essayed a scientific study in this line of research, says emphatically that "romantic love," or, as he defines it, "pre-matrimonial love," "is a modern sentiment, less than a thousand years old;" and he is sure that "the Bible takes no account of it," and that it has no recognition in ancient classic literature. Yet in the very first book of the Old Testament narrative there appears the story of young Jacob's romantic love for Rachel,—a love which was inspired by their first meeting,[1] and which was a fresh and tender memory in the patriarch Jacob's mind when, long years after he had buried her in Canaan,[2] he was on his death-bed in Egypt.[3]

[1] Gen. 29 : 10-18. [2] Gen. 35 : 16-20. [3] Gen. 48 : 1-7.

In all the literature of romantic love in all the ages there can be found no more touching exhibit of the true-hearted fidelity of a romantic lover than that which is given of Jacob in the words: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."[1] And the entire story confirms the abiding force of that sentiment. There are, certainly, gleams of romantic love from out the clouds of degraded human nature in the ancient East, in the Bible stories of Shechem and Dinah,[2] of Samson and the damsel of Timnah,[3] of David and Abigail,[4] of Adonijah and Abishag,[5] and of other men and women of whom the Hebrew Scriptures tell us.

Outside of the Bible record we have proofs of the prominence of romantic love in the lands of the Bible, in the far-gone ages. It shows itself in the Assyrian legend of Ishtar seeking him whom she loves in the realm of the dead; and it is seen in the Izdubar (or, Gilgamesh) epic of the Chaldeans, where the wisdom of Ea-bani's heart vanishes in the presence of Harimtu, and

[1] Gen. 29 : 20. [2] Gen. 34 : 1-31. [3] Judg. 14 : 1-3.
[4] 1 Sam. 25 : 1-42. [5] 1 Kings 2 : 13-17.

he is ready to follow the wise and winsome woman whithersoever she will.

An Egyptian papyrus of the days of Moses tells us the story of a long gone time, when a prince's daughter, in the very land where Jacob wooed and won Rachel, was shut in a lofty tower, with her father's promise that whoever should scale the walls of that tower should be her husband. And the story narrates that when the runaway son of an Egyptian king had scaled the tower the princess loved him from the moment of their meeting; and every effort to induce her to forgo her purpose of being the bride of the unknown hero was unavailing. "By the Sun, if he is slain, . . . I will die too," she said. And after the pattern of the modern love-story the lovers were married, and were all the happier for that.

And so it has been all the way down the ages. The legends and traditions of the East abound with stories of romantic love, as does the literature of Arabia and Syria and Turkey and Persia in modern times. "Sometimes love has been implanted by one glance alone," says an Arabic proverb, in suggestion of the truth that it requires no long courtship, East or West, to make

lovers. And a Syriac proverb, which is a counterpart to this, in its suggestion that you cannot compel love by a betrothal any more than you can guard against it by seclusion, is this: "Everything is [to be found] in the druggist's shop; but 'Love me by force' is not there." And our English proverb which supplements these two is "Love laughs at locksmiths." Love has been, love is, and love will continue to be, simply because it is in human nature to love, and there is a great deal of human nature in most persons.

Romantic elopements are a feature of social life in the East as well as in the West; and there are hopeless lovers and jilting lasses there as well as here. Morier tells, for example, of a large painting in a pleasure house in Shiraz, illustrative of the treatment of a loyal lover by a heartless coquette, which is one of the popular legends of Persia. "Sheik Chenan, a Persian of the true faith, and a man of learning and consequence, fell in love with an Armenian lady of great beauty, who would not marry him unless he changed his religion. To this he agreed. Still she would not marry him unless he would drink wine. This scruple also he yielded. She

resisted still, unless he consented to eat pork. With this also he complied. Still she was coy, and refused to fulfil her engagement, unless he would be contented to drive swine before her. Even this condition he accepted; and she then told him that she would not have him at all, and laughed at him for his pains. The picture represents the coquette at her window, laughing at Sheik Chenan as he is driving his pigs before her."

So we see that there is no lack of evidence that romantic love has had sufficient sway to make fools of wise men—as well as to make fools and wise men happy—in the East, as truly as in the West, in spite of all the traditional guards which have been erected against it by Oriental methods of betrothal and marriage. There was never a time when sentiment was counted out as an important factor in the marriage relation, and there never will be.

There is one other point which is worthy of special attention in an outlook over the field of Oriental marriage customs past and present. In observing the position of woman in the East as maiden, wife, and mother, and also simply as

woman, we see much that is in unpleasant contrast with the corresponding position of woman in our own portion of the world, under the influence of Christianity as it is to-day. Yet, on the other hand, it is unmistakably the fact that the highest honor accorded to woman as woman, and as maiden, wife, and mother, among ourselves in this nineteenth century of Christian civilization, does not transcend the position which has been recognized as her right at some time and at some place in the ancient Oriental world. And this fact we ought to recognize as a fact, whatever be its influence on our favorite theories of human progress.

The very earliest Egyptian records that we have, show the one wife of the king as his true consort and partner, loved and trusted by him, and known to and honored by the people. A thousand years before the days of Abraham, Egyptian law secured to women the right of succession to the throne of Egypt; and queen after queen swayed the empire of Egypt when Egypt swayed the empires of the world. The oldest sculpture yet recovered from the ruins of Egypt represents a prince and a princess as husband

and wife, seated side by side, the wife unveiled, and her face showing a measure of character and of intelligence worthy of her princely husband. And all the records of those ancient days tend to show that, in the realm of the heart, woman's power was as dominant then as now.

It was not in Egypt alone that woman's worth and woman's ability secured a measure of recognition in the early East. However much of purely mythical character there is to the story of Semiramis, it is obvious that the facts of history in the ancient Oriental world were such as to justify credence to an ideal like that, of woman's royal supremacy. We know something of the record of Miriam[1] and Deborah[2] and Jezebel[3] and Athaliah[4] and Huldah[5] among the Hebrews; of the famous Queen of Sheba;[6] of Dido, queen of Carthage; of Cleopatra the greater, and of the lesser Cleopatras; of Candace, queen of the Ethiopians;[7] of Zenobia, queen of Palmyra; and of many another woman who was a leader and a ruler of men, in the East of the olden time;

[1] Exod. 15 : 20, 21; Num. 12 : 1. [2] Judg. 4 : 4-10; 5 : 1.
[3] 1 Kings 16 : 29-33; 19 : 1-3; 21 : 4-16, 25.
[4] 2 Kings 11 : 1-16. [5] 2 Kings 22 : 12-20; 2 Chron. 34 : 20-28.
[6] 1 Kings 10 : 1-13; 2 Chron. 9 : 1-12. [7] Acts 8 : 27.

nor are such instances unknown in later Oriental history. And all this has been in spite of those Oriental theories and customs which have seemed to us certain to crush and degrade woman.

The Old Testament narrative presents beautiful pictures of true wives and mothers even as viewed in the clearest light of this nineteenth Christian century. What description, for example, of a model woman in those relations of life, could surpass that which was already proverbial among the Hebrews of twenty-five hundred years ago or more?

She is a faithful wife and a true helpmeet:

> "The heart of her husband trusteth in her,
> And he shall have no lack of gain.
> She doeth him good and not evil
> All the days of her life."

She is an efficient housekeeper:

> "She riseth also while it is yet night,
> And giveth meat to her household,
> And their task to her maidens."

She is a competent business woman:

> "She considereth a field, and buyeth it:
> With the fruit of her hands she planteth a vineyard. . . .
> She perceiveth that her merchandise is profitable."

She has a kindly and generous heart:

> "She spreadeth out her hand to the poor;
> Yea, she reacheth forth her hands to the needy."

She has good taste, and evidences it:

> "For all her household are clothed with scarlet.
> She maketh for herself cushions of tapestry;
> Her clothing is fine linen and purple."

She is a power over and behind her husband:

> "Her husband is known in the gates,
> When he sitteth among the elders of the land."

She lacks neither brains nor heart:

> "She openeth her mouth with wisdom;
> And the law of kindness is on her tongue."

She is just the best wife and mother that can be:

> "Her children rise up, and call her blessed;
> Her husband also, and he praiseth her, saying:
> Many daughters have done virtuously,
> But thou excellest them all."[1]

And what better could any husband say than that? There was no room in such a family for the question, "Is marriage a failure"? Yet it is an old-time Oriental family that is here described—described not merely as it ought to be,

[1] Prov. 31 : 11-29.

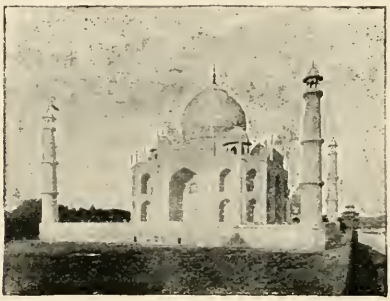
but as it was eight centuries or so before the Christian era.

There are model wives and mothers in the East to-day; and nowhere are husbands more completely under the influence of wise and devoted wives, as also of evil and designing ones, than in some of the homes which are there. Oriental literature abounds with the portrayal of conjugal love and fidelity, as well as with instances of the lack of these. One of the seven wonders of the ancient world was the Mausoleum erected to the memory of her husband by his wife Artemisia, who is said to have mingled his ashes in her daily drink, in token of her undying sorrow. And one of the most beautiful architectural structures under the whole heavens is the Tâj Mahâl at Âgra, erected by a royal and loyal Oriental husband, as a token of his surpassing devotion to the memory of his noble wife.

In short, a truth which stands out in all the pages of Oriental history concerning the marriage relation of primeval times is the truth which Jesus of Nazareth affirmed, when he declared that long before the days of Moses there was a purer, nobler ideal of the marriage relation than

could be fully realized in the days of Moses.[1] And a conclusion which Christians are entitled to accept in the light of this truth is, that, while Christianity did not originate that ideal, Christianity has a duty to promote its restoration ; so that at the last, as at the beginning, betrothal and wedding shall be but successive steps to bring two hearts and lives into loving and changeless union.

[1] Matt. 5 : 31, 32 ; 19 : 3-11 ; Mark 10 : 3-12.



HOSPITALITY IN THE EAST.

Hospitality in the East is not merely a personal and social virtue: it is a center from which all social virtues radiate, and it takes precedence of all other personal virtues. As it shows itself at its best, and among the more primitive peoples of the East,—not the more savage but the more primitive peoples,—hospitality would seem to be a virtue having its root in no selfish considerations, and being trained within no limits of mere utilitarian convenience. Its highest exercise, as understood in the East, requires a measure of

self-abnegation and of fidelity to a sentiment as a sentiment, demanded in no other duty of a man toward his fellow-man.

Of course, it is not to be supposed that this virtue, or any other virtue, has prevailing sway with every individual among the peoples recognizing it as their loftiest ideal; nor yet that its exercise is in every case unshadowed by any taint of personal infirmity on the part of those who admit the force of its claims. But it is true that among Orientals, from Eastern Turkey to Central India, and from Northern Persia to Southern Arabia, and more or less beyond these bounds, the virtue of hospitality has a pre-eminence, in its obligations and in its significance, not recognized to the same extent elsewhere in the world at large, and which is worthy of attention because of its holding in control the more selfish instincts of human nature to an extent that is the more marvelous the more fully it is known.

In the primitive East, hospitality is more far-reaching in its scope and more exacting in its obligations than anything which we know of under that name in the conventional West. With us,

one is hospitable when he extends a hearty welcome to his chosen guests, and makes them sharers of his family life, or of an entertainment given in their honor. But the idea of true hospitality in the East is indicated in the Oriental proverbs: "Every stranger is an invited guest," and "The guest while in the house is its lord." Even an enemy becomes a friend by choosing to be a guest, in the East,—a truth that would seem to have a survival in the West in the fact that the terms "hostile," "host," and "hospitality," as in use among us, are from one and the same root. "Guest" also is from the same root. A host, according to the Oriental conception, is one who gives the first place to an enemy while that enemy is his guest.

The exhibit of this idea of hospitality is to be seen by every traveler in the East who has any opportunity of observing the more primitive life of that region. It is much the same, at its best, in Palestine to-day, as it was in the days of Abraham, and long before. A gleam of its light on my pathway through that land, was illustrative of the life that has been the same there from the days of the patriarchs downward.

It was just out from "the valley of Jezreel,"[1] near the place where Gideon made his night attack upon the host of the Midianites,[2] that I saw the black tents[3] of a party of Bed'ween in the distance as I passed along, one forenoon in the springtime, on my way from the ruins of ancient Jezreel toward the Sea of Galilee. These "children of the East"[4] were apparently of some branch of the great 'Anazeh tribe, which is thought by many to represent the Midianites of the Bible story; coming in as they do across the fords of the Jordan upon these plains of Palestine, from their tribal grounds on the east of the river. The picturesqueness of the scene impressed me, but I had no thought of making a stop at that point; nor should I have done so except for the unlooked-for exhibit of a phase of Oriental hospitality on the part of these desert rovers.

As our party neared the tents, with the intention of passing to the north of them, I observed a Bed'wy woman with a bulky cloth bag, or sack, upon her shoulders, the bag oozing moisture as

[1] Judg. 6 : 33.
[2] Judg. 7 : 1, 12-23.
[3] Song of Songs 1 : 5.
[4] Judg. 6 : 3, 4.

if its contents were liquid. I reined up my horse, in order to see how it was that water was being carried in a cloth bag. In answer to my question I was told that the bag contained leben, or thickened milk, which is a staple article of diet among the pastoral peoples of the East. But that question of mine had put me into a new relation with the Bed'ween there. It had brought our party within the scope of the tribe's hospitality, as I quickly had occasion to realize.

The Bed'wy shaykh was sitting in the entrance way of his tent, as Abraham was accustomed to sit in his day.[1] And the shaykh's tent was designedly nearest the traveled way, in order that he could be on the watch for stranger guests. Seeing a party of travelers stop in the vicinity of his tribe, he arose from his place and came forward, with all the dignity of bearing and courtliness of manner of the true Arab chieftain, to ask them to honor him by alighting and accepting the hospitality of his tent. To have declined this invitation without a good and sufficient reason would have been a positive rudeness on our part, as Orientals view it. Therefore we dis-

[1] Gen. 18 : 1.

mounted, and were conducted to Shaykh Moosa's tent.

The best rugs were spread on the ground for us just inside the entrance of the tent; and the rear flap of the tent was lifted in order to give us all the fresh air available in the heat of the day. With expressions of grateful acknowledgment of his sense of the privilege of entertaining us, the shaykh proceeded with his preparations for our entertainment. He called to his wife, who was within hearing but out of sight behind the curtain, or tent flap, which separates the hareem, or women's apartment, from the men's,[1] and bade her hasten and bake a cake of bread for the guests.[2]

A fire of sticks was kindled before us by the shaykh's own hands. He was our servant for the time being—Christian strangers though we were. Coffee-berries from the Hejaz were put into a small iron saucepan, and slowly roasted by him over the fire. Water was poured into a brazen coffee-pot and set upon the fire to boil. Meanwhile the curdled milk, or "butter," as it is sometimes called in our version of the Bible,[3]

[1] Gen. 18 : 9, 10. [2] Gen. 18 : 6. [3] Comp. Judg. 4 : 19; 5 : 25.

was served to us freely from such a sack as that which had first attracted our attention. When the coffee was roasted it was put into a hardwood mortar, and pounded very fine with a metal pestle. In this process the shaykh kept time with his pestle against the sides of the mortar, in peculiar and pleasing rhythmic notes, this "music of the pestle" being one of the esteemed accomplishments of an Arab host.

From a small leathern case the shaykh took a number of tiny china cups and their metal holders or saucers. Each of these cups was carefully washed by him in its turn, as was every article which he brought into requisition. The finely pounded coffee was put into the pot of hot water, and was speedily ready for use,—Arab coffee when served for drinking being rather of the consistency of chocolate paste than of our infusion of ground coffee. The first tiny cup of this coffee was reverently poured out on the ground as a libation; the second was drunk by the shaykh himself, as if in proof of his good faith; and then the coffee was gracefully served to us in turn, according to our ages,—the shaykh standing while we sat; each visitor receiving two cups.

The shaykh meanwhile asked our permission to slay a lamb for us, to be eaten with the bread that his wife was preparing ;[1] but our stay had already been unduly prolonged, and we said that our business demanded our departure. The shaykh urged us not to be in haste, for there was *time* enough before us,—an Arab having no idea of the value of time. It was only when we assured our host that now we must be going, but that if we came that way on our return we would stop longer with him, that we were permitted to take our leave. He repeated his thanks to us for our visit, as if he alone had been honored ; although we did not refrain from thanking him most heartily. As we mounted our horses the shaykh held my stirrup, I being the senior of the party ; then he kissed our hands, and pressed his forehead to them, and gave us a parting "Ma'assalâme" as we rode away.

For this entertainment of us no payment or gift of any sort would be accepted by that typical Bed'wy shaykh. It was simply an exhibit of the virtue of hospitality, which is the virtue of virtues in Oriental estimation. Nor was even this an

[1] Gen. 18 : 6-8.

exhibit of that virtue at its extremest bounds. Incidentally, however, as a result of my stopping to question a member of that tribe of Arabs, I had been given a new understanding of the delays which might come to a traveler in the East from saluting any man by the way, and thereby bringing himself within the scope of that man's rights, and duties, of hospitality.[1]

The more primitive the Oriental people, the more prominent their ideal of unselfish hospitality. Bruce, who traveled observantly in the East from Syria to Abyssinia, says on this point: "Hospitality is the virtue of barbarians, who are hospitable in the ratio that they are barbarous; and for obvious reasons this virtue subsides among polished nations in the same proportion." And later travelers in the East have recognized the truth that underneath this exhibit of hospitality, on the part of Oriental peoples generally, there is a profound sense of obligation to a principle, as distinct from the promptings of those simpler instincts of humanity to which we have been inclined to ascribe any show of morals by "barbarians."

[1] Luke 10 : 4.

Speaking of the more primitive Bed'ween of Arabia, Burton says: "'Trust to their honor and you are safe, . . . to their honesty and they will steal the hair off your head;'" which is only another way of saying that if you commit yourself as a guest to an Arab, you and your possessions are safe in his care, however his views may differ from yours as to the ordinary rights of person and property.

Mr. Thomas Stevens, an adventurous young American, who not long ago went around the world on a bicycle, bears hearty testimony to this truth out of his experience among the Orientals. Speaking of his liability to be robbed if he depended on his watchfulness over his personal property, in the towns of Asia Minor, he says: "I find that upon arriving at one of these towns, the best possible disposition to make of the bicycle is to deliver it into the hands of some respectable Turk, request him to preserve it from the meddlesome crowd, and then pay no farther attention to it until ready to start. Attempting to keep watch over it one's self is sure to result in a dismal failure; whereas an Osmanli gray-beard becomes an ever-willing custodian, re-

gards its safe-keeping as appealing to his honor, and will stand guard over it for hours, if necessary, keeping the noisy and curious crowds of his townspeople at a respectful distance by brandishing a thick stick at any one who ventures to approach too near." And Mr. Stevens adds: "These men will never accept payment for this highly appreciated service; it seems to appeal to the Osmanli's spirit of hospitality."

Burckhardt, describing the characteristics of the people in the Lebanon and Anti-Lebanon regions, says: "The mountaineers, when upon a journey, never think of spending a para for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, 'I am your guest.' . . . The host gives the traveler a supper, consisting of milk, bread, and borgûl, and, if rich and liberal, feeds his mule or mare also. When the traveler has no acquaintance in the village, he alights at any house he pleases, ties up his beast, and smokes his pipe till he receives a welcome from the master of the house, who makes it a point of honor to receive him as

a friend, and to give him a supper. In the morning he departs with a simple 'Good-by.' Such is the general custom in these parts."

Such seems to have been the ideal custom in the patriarchal days of the Old Testament story. When the two strangers came to Sodom in the evening, "and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth; and he said, Behold now, my lords, turn aside, I pray you, into your servant's house [the guest is the lord, and the host is the servant], and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."[1]

So, again, it was in the days of the Judges, when the Levite and his companions came to the city of Gibeah at the close of the day, and he "sat him down in the street of the city: for there was no man that took them into his house to

[1] Gen. 19 : 1-3.

lodge. And, behold, there came an old man from his work out of the field at even; . . . and he lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We are passing from Beth-lehem-judah unto the farther side of the hill country of Ephraim; . . . and there is no man that taketh me into his house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing. And the old man said, Peace be unto thee; howsoever let all thy wants lie upon me; only lodge not in the street. So he brought him into his house, and gave the asses fodder: and they washed their feet, and did eat and drink."[1]

All the way down the desert coast, on the east side of the Jordan, Burckhardt found illustrations in great variety of this Oriental hospitality. At an encampment of the Szowalcha Bed'ween, the Arabs had a long and fierce dispute among themselves to decide who should have the honor of

[1] Judg. 19 · 15-21

entertaining him. In that tribe, he who first sees a stranger approaching, and pre-empts him by saying, "There comes my guest," has the right of entertaining him, at whatever tent he may alight; and this custom, naturally, opens many a question of precedence in the nomination of the "coming man."

At the town of Kerek, Burckhardt found eight public guest-houses; and a stranger entering any one of these houses was at once claimed as a guest by some inhabitant of the town, and provided for most bountifully. At the appearance of a stranger the inhabitants would "almost come to blows with one another in their eagerness to have him for their guest." Whenever a guest, or even a neighbor, entered a private house in that town, a meal was at once set before him.

So scrupulous, indeed, were these people, in the duty of hospitality, that on one occasion when a silversmith came into Kerek, and for two months was too busy to go visiting, "each of the principal families of the town sent him a lamb," at the time of his departure from Kerek, "saying that it was not just that he should

lose his due [as a guest], though he did not choose to come and dine with them." That is somewhat different from the Occidental hotel-keeper's method of charging a guest full price for the entire number of meals due during his stay, whether he has had them or not.

As showing the delicate considerateness of the Bed'ween in the exercise of this hospitable spirit, which is a "characteristic common to the Arabs" as a people, Burckhardt tells of his alighting, on one occasion, with his party, at the tent of a Hamayde shaykh who was dying of a wound he had received from a lance several days before. A friend of the family welcomed the guests. A lamb was killed for them. Every attention possible was shown to them, without any intimation being given of the condition of the suffering shaykh. The shaykh, meanwhile, was in the women's apartment, and during the evening and night he uttered never a groan. It was supposed, with reason, that if the guests were informed of the shaykh's misfortune it would prevent their enjoying their supper; and not until they had left the tent, the day following, did they learn the true state of the case. Could self-

forgetful considerateness of others be more delicately manifested than in such a course?

Of the disinterestedness of all such service on the part of the Bed'ween entertainers, Burckhardt says: "It is a point of honor with the host never to accept of the smallest return from a guest. I once only ventured to give a few piastres to the child of a very poor family at Zahouet, by whom we had been most hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money."

Speaking of the Bed'ween of Syria, Egypt, and the Hejaz, as a whole, Burckhardt says: "The offer of any reward to a Bedouin host is generally offensive to his pride; but some little presents may be given to the women and children. . . . For my own part, being convinced that the hospitality of the Bedouin is afforded with disinterested cordiality, I was in general averse to making the slightest return. . . . A Bedouin will praise the guest who departs from him without making any other remuneration than that of bestowing a blessing upon them and their encampment, much more than him

who thinks to redeem all obligations by payment."

My friend and associate, Professor Dr. Hilprecht, while on the Babylonian Exploring Expedition, had an illustration of this truth, in a visit made by him to the shaykh of Zeta, near Wady Brissa, in the Lebanon region. Having been hospitably entertained over night, and supposing that the custom of receiving "bakhsheesh" for entertainment, which prevails along the routes of public travel, where primitive life has suffered by its contact with civilization, would be approved here also, he arranged with his Arab muleteer, Daheer, to hand a Turkish mejeedi—a silver coin—to the shaykh, as they left his tent in the morning. But he found he had mistaken his man.

At the first proffer of the silver from the muleteer, the shaykh, "with a kind but decided gesture, pushed back the money" from him. But when it was pressed on him more urgently, he was aroused to indignation. "A slight tremor," says Dr. Hilprecht, "passed through the frame of the shaykh, who had thus been flagrantly insulted in the presence of his subjects. He sprang

from the stone on which he had been squatting, and his fearful passion betrayed itself in a wild gesture and a convulsive clenching of his fist. Drawing himself to his full height, he stood with flashing eyes, his patched and ragged abba fluttering about his shoulders,—the picture of royalty in the garb of a beggar. The excited Arabs crowded about their chief, and anxiously regarded the actions of this enraged Oriental. Finally he rang out, 'Am I a dog? Do they dare to give the shaykh of Zeta money in return for his hospitality?' At the same time, with a withering glance, he flung the proffered coin at the feet of the frightened mukâri."

Dr. Hilprecht was prompt and profuse in his regrets for the action of his servant, and in apologies because of it; but at the best it was evident that a serious affront had been given. The travelers felt that they would do well to hasten their departure; and only by the energetic action of the shaykh in their behalf were they guarded from violence, as they passed out from the village through the gathering crowd of those who had learned that their shaykh had been insulted; but he was still their host, and he went with them for

their protection until they were at the boundary line of his authority, at a brook beyond Zeta on the way toward Homs.

Among the Druses of El-Leja, it is found that, while they will accept no remuneration for their profusest hospitality, they are gratified when a guest gives them a note, written in Arabic, in acknowledgment of their fidelity to the traditional laws of hospitality. Those laws are binding upon them as pre-eminently sacred, and their observance of them is a privilege and a joy.

Yet, although no specific reward for hospitality is to be proffered to a host by an Oriental guest, the guest himself may be Orientally demonstrative in his recognition of every act of hospitality of which he is the recipient. On one occasion, when I proffered a cup of coffee to an Egyptian Arab in my tent on the desert, my guest accepted it with graceful acknowledgments; and, in drinking it, he sucked it into his mouth, sip by sip, with a loud inverted hiss at every sip, following each hiss with a hearty ejaculatory smack of his lips; and when he had sipped the last sip and smacked the final smack, he said to me smilingly, in explanation of his demonstrativeness of man-

ner: "When an Egyptian takes coffee, he wants to have his satisfaction *heard!*"

In some parts of the East, as noted for example by Mr. Loftie, when a guest rises from a repast to which he has been invited he feels called on to make a show of having eaten to excess, even though he may have partaken but sparingly of the food before him. He will, perhaps, seem to struggle with himself in order to keep down what he has taken in, making sounds in his throat that are alarmingly portentous to a bystander, while holding his hands over his mouth, or pressing them against himself in front of him, as if he had little hope of carrying that meal away with him.

Queer ways these! But to the primitive Oriental they express ideas which, as we view it, find more graceful expression among conventional Occidentals by means of the fan and the smelling-bottle. And their purpose, after all, is simply to give emphasis to the high appreciation in which hospitality is held, in the East, by guest as well as by host.

Volney, describing the Bed'ween of Syria, shows that open-handed hospitality is the meas-

ure of superiority, by which that people test the fitness of one who would be their ruler. He who would be greatest among them must be their servant,[1] so far as to provide unstintedly for those whom their tribe is called to entertain.

He says: "The principal shaik in every tribe, in fact, defrays the charges of all who arrive at or leave the camp. He receives the visits of the allies [from other tribes], and of every person [in his own tribe] who has business with them. Adjoining to his tent is a large pavilion for the reception of all strangers and passengers. There are held frequent assemblies of the shaiks and principal men, to determine on encampments and removals, on peace and war; . . . and the litigations and quarrels of individuals. To this crowd, which enters successively, he must give coffee, bread baked on the ashes, rice, and sometimes roasted kid or camel; and it is the more important to him to be generous, as this generosity is closely connected with matters of the greatest consequence. On the exercise of this depend his credit and his power.

"The famished Arab ranks the liberality which

[1] Comp. Matt. 23 : 11 and John 13 : 3-15.

feeds him before every virtue, nor is this prejudice without foundation, for experience has proved that covetous chiefs never were men of enlarged views; hence a proverb, as just as it is brief, 'A close fist, a narrow heart.'" Yet the shaykh who has this burden on him has few advantages over his fellow Arabs in point of worldly possessions. He must manage to give freely, whether he receives anything from others or not.

Lady Anne Blunt, visiting the patriarchal palace of Emeer Muhammad Ibn Rashid, of Haïl in Central Arabia, was shown by the emeer his kitchen arrangements for providing for his guests, in the exercise of his princely hospitality. "Here," she says, "with unconcealed pride he displayed his pots and pans, especially seven monstrous cauldrons, capable each, he declared, of boiling three whole camels. Several of them were actually at work; for Ibn Rashid entertains nearly two hundred guests daily, besides his own household. Forty sheep or seven camels are his daily bill of fare. . . . Every stranger in Haïl has his place at Ibn Rashid's table." And this is consistent with the idea of royal hospitality in the East.

In view of this estimate of hospitality, as a measure of worth and superiority, prevailing in the Oriental mind, is it to be wondered at that the Apostle Paul, in organizing the early Christian churches, should say of the chief officer of those churches: "The bishop therefore must be without reproach, . . . given to hospitality"?[1]

On my landing, in the East, at Alexandria, I was invited by an Alexandrian merchant to be a guest at his house. When I called on him, as he welcomed me into a large room on the first floor, and brought me coffee and cakes, he said, "This room is my *hospitality*;" which was his way of saying "This is my guest-room, or guest-chamber,"[2] as the Bible calls it. And from that time on, during my stay in the East, in Egypt, Arabia, and Syria, I found a guest-chamber in every house, and a guest-house in every village; while, as a rule, every tent of a nomad tribe was itself a guest-tent as soon as a guest was in sight of it. And that is the normal state of things in the East, wherever the primitive customs have sway.

Lieutenant Lynch tells of the tenure by which

[1] 1 Tim. 3 : 2. [2] Mark 14 : 14; Luke 22 : 11.

the shaykh of Semakh, on the east of the Jordan, holds a tract of land which he is privileged to cultivate. "The condition is that he shall entertain all travelers who may call, with a supper, and barley for their horses." "Hospitality, as is well known," says Sir Wilfred Blunt, "is the first and greatest of all virtues in Arab estimation." And Sir Richard Burton, in bearing similar witness to the prevalence of this virtue among Arabs, merely qualifies his statement by limiting its present sway to those now "rare tracts in which the old barbarous hospitality still lingers;" where, in fact, the chief virtues of primitive peoples have not yet been destroyed or vitiated by contact with civilization and its vices. What is true, so far, of the Arabs, is true of many another Oriental people.

The Toorkomans of Central Asia, for example, are hardly less remarkable than the Arabs for this virtue of unselfish hospitality. Morier, who visited among the Toorkomans about the time of Burckhardt's travels among the Arabs, says of them: "Their hospitality, the theme of so many pens, is not exaggerated." And Vambery, a more recent and no less observant traveler,

illustrates the spirit of the Toorkomans in this particular by many an incident of his extended journeyings.

On one occasion as he traveled, he came with his party upon an out-of-the-way encampment of these people, and was made welcome in the tent of one Allah Nazr. "This old Tûrkoman," says Vambery, "was beside himself from joy that Heaven had sent him guests. The recollection of that scene will never pass from my mind. In spite of our protestations to the contrary, he killed a goat, the only one which he possessed, to contribute to our entertainment. At a second meal which we partook with him the next day, he found means to procure bread also, an article that had not been seen for weeks in his dwelling. While we attacked the dish of meat, he seated himself opposite to us, and wept, in the exactest sense of the expression, tears of joy."

Imagine that manifestation of feeling in one of *our* homes, when an added delegate to an ecclesiastical or missionary gathering had been quartered upon us as a guest!

"Allah Nazr," continues Vambery, "would not

retain any part of the goat he had killed in honor of us. The horns and hoofs, which were burned to ashes, and were to be employed for the galled places on the camels, he gave to Ilias [an attendant of the guest]; but the skin, stripped off in one piece, he destined to serve as my water-vessel, and after having well rubbed it with salt, and dried it in the sun, he handed it over to me."

Vambery speaks also with warmth of the spirit of hospitality among the people of Eastern Turkey. Other travelers lay special emphasis on the prominence and the prevalence of this virtue among the Khonds, of Orissa, in India. Hunter says of this people: "As soon as a traveler enters a [Khond] village, the heads of families respectfully solicit him to share their meal. He may remain as long as he chooses, as [according to a Khond proverb] a guest can never be turned away. Fugitives from the field of battle, and even escaped criminals, must be hospitably treated."

"For the safety of a guest," runs another Khond proverb, "life and honor are pledged; he is to be considered before a child,"—a principle illustrated in Lot's readiness to sacrifice his

daughters for the protection of his guests in Sodom.[1] Nor does this Oriental virtue of hospitality cease to show itself in a remarkable degree as a virtue, even as far east as China and Japan. It is the trait of traits among the more primitive peoples of all the East.

It requires no argument to prove that a virtue of this sort must subject to imposition those who exercise it unstintingly, so long as there are evil-minded and designing persons in the world; and that its exacting demands must press heavily upon those who are at the centers of busy life or along the greater thoroughfares of travel. It will, therefore, be readily understood, that in all the Oriental world there are those who try to make as much as they can, and those who try to lose as little as they may, out of this practical virtue of Oriental hospitality.

Inasmuch as every stranger is entitled to enter any Arab home and be entertained there for, say, a period of three days, and then to move on to the next house, or tent, and spend a like period there, it would seem as if the East must be a paradise for "tramps." And inasmuch as the

[1] Gen. 19 : 8; see also Judg. 19 : 22-24.

guest is always entitled to the first place, and to the choicest fare, at the table of his host, there is a peculiar temptation to a stranger to make himself a guest at a time when a host has most to be shared. If, indeed, it were not for the restraints of a rigid public sentiment on these points of social custom in the East, there would be more difficulty than there is in keeping the causes of trouble within bounds; but, even as things are, there are cases of special hardship on the one hand, and of sharp practice and shrewd evasions of the law of fairness on the other hand.

Dr. Edward Robinson gives a good illustration of one of the perils of the Arab law of hospitality. While in the Sinaitic Peninsula, accompanied by a trustworthy band of Tawarah Bed'ween, he bought a kid from a party of Arabs whom they passed on the way, and gave it to his escort, in order that they might make merry with it that evening, in Oriental style.

"When evening came," says Robinson, "all was activity and bustle to prepare the coming feast. The kid was killed and dressed with great dexterity and dispatch; and its still quivering members were laid upon the fire, and began to

emit savory odors particularly gratifying to Arab nostrils. But now a change came over the fair scene. The Arabs of whom we had bought the kid had in some way learned that we were to encamp near; and naturally enough concluding that the kid was bought in order to be eaten, they thought good to honor our Arabs with a visit, to the number of five or six persons."

"Now the stern law of Bedawîn hospitality demands, that whenever a guest is present at a meal, whether there be much or little, the first and best portion must be laid before the stranger. In this instance the five or six guests attained their object, and had not only the selling of the kid but also the eating of it; while our poor Arabs, whose mouths had long been watering with expectation, were forced to take up with the fragments. Beshârah [the chief guide], who played the host, fared worst of all, and came afterwards to beg for a biscuit, saying he had lost the whole of his dinner."

An Arab proverb cited by Burckhardt, to the effect that "those who give the wedding feast sigh for the broth," seems to be based upon this peril of hospitality. Possibly there is a survival

of this Oriental state of things in the modern "donation party" sometimes given to a country minister, at which the guests bring the eatables, count them on the minister's salary, and then devour them.

It is instructive to see how well an Arab will control himself when he is being imposed on by the laws of hospitality. And an Oriental has wonderful power in this direction. Burton says on this point: "Shame is a passion with Eastern nations. Your host would blush to point out to you the indecorum of your conduct; and the laws of hospitality oblige him to supply the every want of a guest."

My own traveling party on the way through Palestine halted for lunch, one midday, near the plain of ancient Dothan, where young Joseph was sold by his brethren to the Midianitish merchantmen. Hardly was our lunch spread, when hurrying down a hillside near us came a man, a woman, and a boy, of the native fellaheen or peasantry, making toward our halting-place as though their lives depended on their speed. The dragoman, who was sharing his meal with the chief muleteer of our party, saw the danger,

and said to his companion, "Eat quickly. They are coming." But before many mouthfuls could be taken, the visitors were at hand. The woman, according to custom, passed on, and seated herself on a rock at a respectful distance, with her face turned away from our party; while the two men presented themselves to our attendants.

The dragoman arose, and with all the suavity and gracefulness with which an American society woman would greet an unwelcome visitor, bowed and said, "*T'fuddal*"—"Please," or "Welcome." "I am your guest," responded the stranger; "I and my brother's son." Then the two guests took hold of the lunch, while the dragoman and the muleteer watched complacently the skilful work of the visitors, absorbed as they were in the occupation of the moment.

It will be understood that where an Oriental lives at a center of travel he is peculiarly liable to imposition through calls on his hospitality. Philadelphians who have survived the series of centennials celebrated in that city within the past twenty years, as also the Chicagoans with their more recent experiences, will therefore be quite ready to believe that at such a city as

Meccah there are residents to whom the entertaining of guests becomes something more than a delightful novelty.

They have, indeed, a tradition at Meccah of an old shaykh in that vicinity whose experience was sadly representative in this line. They say that he worshiped God zealously, and performed his prayers and ablutions five times a day, while being hospitable to all. But a Turk who was his guest ran away with his wife; a Persian guest stole his horse; an Egyptian guest stole his camel; a Moorish guest stole his ass; and so things went on—or went off—until the good old man was utterly destitute. Then a Hindoo pilgrim came along, and abused the shaykh because he had nothing left worth stealing. This was too much for the long-suffering shaykh. He turned and killed his reviler; and in the ragged cloth around his victim's loins he found a hoard of gold. The obvious moral—if you can call it a "moral"—of this tradition is, that hospitality is not always sure to pay so well as its opposite.

Public sentiment in the East, however, enjoins some of the guards against a life of useless idleness which are found to work well in our Occi-

dental organizations for the systematizing of charities. In case a guest seems disposed to prolong his stay beyond the "three days of grace," his host will suggest to him, on the morning of the fourth day, that, as he is now one of the family, there is such and such household work to be done, in which he can bear his part; and so he is set at work for his living.[1]

With human nature as it is, it is not to be wondered at that there are Orientals who abuse the privileges of hospitality; or, again, that there are Orientals who chafe under the obligations and responsibilities of hospitality. The wonder is that Orientals, being human, are so generally true to the letter and to the spirit of their unwritten law of hospitality, in all that it imposes upon them of an unselfish ministry to others.

There is, moreover, something in this Oriental law of hospitality which goes deeper than the mere duty of providing sustenance to those who are in bodily want. It involves and carries with it the covenanting of peace and friendship, in the sharing of a common meal; and beyond this it includes the giving of an asylum to all those who

[1] Mark 6 : 10.

require protection, however unworthy they may be. These two phases of sentiment are often confused by observers of Oriental customs, and they are not always recognized in their distinctness by the Orientals themselves. Yet they are by no means one and the same thing.

The sharing of food or of drink with another is a symbol of covenanting, among the Orientals, as among all primitive peoples. To give even a cup of cold water to a stranger,[1] in the East, is to proffer recognition to the stranger as one worthy of reception. To ask a cup of water of a stranger, is to ask to be received on terms of peace and good-will. When Eliezer, the servant of Abraham, went as a stranger among his master's kinsfolk in Mesopotamia, he sought a welcome, at the well outside of the city, by saying to the maiden who came thither to draw water, "Give me to drink, I pray thee, a little water of thy pitcher." When she replied, "Drink, my lord," it was a sign that he was welcome there.[2]

When Jesus, at Jacob's well, said to a woman of Samaria, "Give me to drink," she wondered that a man of the haughty Jewish race should

[1] Matt. 10 : 42 ; Mark 9 : 41. [2] Gen. 24 : 10-21.

be willing to invite recognition and favor from a woman of the despised Samaritan stock; and her rejoinder was: "How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?"[1]

Bruce, the traveler, while in Upper Egypt, refused for a while to share coffee with an Arab leader with whom he was at variance concerning an important matter, because their drinking together would be proof of their amity. When, after some discussion, the Arab asked for a drink of the coffee, and it was given him, he said confidently, "Now the past is past." Having drunk together they were in friendship again.

When I entered Palestine by way of the Negeb, or South Country, while guided by the Teeyâhah Bed'ween, I found the principal well at Beersheba surrounded by a motley crowd of the quarrelsome 'Azazimeh Bed'ween, watering their camels. My cautious Moorish dragoman warned me not to venture among these "wild 'Azazimeh," as he called them; but, in my recklessness, I rushed in where angels might not have trodden; and, all unconsciously on my part, I thereby put my-

[1] John 4 : 5-9.

self upon their hospitality before they could find time to warn me off, as I learned afterwards they were accustomed to treat strangers. As soon as I was within their circle, I was asked why I did not ask for a drink of water, if I wished to be received as a friend. Thereupon I repeated the Oriental request of the ages, "Give me to drink;" and when I had drunk from one of their buckets I was welcomed as a friend.

A drink of water is the simplest form of pledging amity. It is the primitive symbol of hospitality, with its covenant of protection to the guest. Beyond this, the sharing of food, which is also an act of hospitality, has been and is, in the East and elsewhere, a mode of covenanting to peace and fidelity. When Abimelech, at the head of the nomad tribes on the south of Palestine—the 'Azazimeh of the patriarchal days—came seeking a permanent covenant with Isaac, near the well of Beersheba, Isaac "made them a feast, and they did eat and drink." And then it was that their covenant of peace was confirmed.[1]

When Jacob and Laban had differed, and were newly in accord, they cemented their restored

[1] Gen. 26 : 26-33.

friendship by eating together on the heap of stones which they had raised as a memorial of the covenant.[1] Under the Levitical law, the sacrifice of "peace offering," or the "sacrifice of completion," as it has been called, whereby restored or completed covenant relations with their God were indicated by the Israelites, was an offering of which the offerer himself partook, as if he were sharing the covenant hospitality of his God.[2] And this has been the idea of sacrificial feasts all the world over in all the ages. A place at the table of a Divine host has been a pledge of Divine protection to the guest.

When the Gibeonites came to the people of Israel seeking a covenant of amity, in the days of Joshua, it is said that the Israelites "took of their provision, and asked not counsel at the mouth of the Lord,"—covenanted with them without asking the Lord's permission. But having thus covenanted with the Gibeonites, even though inconsiderately, the Israelites felt bound to adhere to the letter of their covenant.[3]

Obadiah of Samaria wanted Elijah to recog-

[1] Gen. 31 : 43-49.

[2] Lev. 3 : 1-17; 7 : 15; Deut. 27 : 7.

[3] Josh. 9 : 3-27.

nize him as in covenant relations with Jehovah, because he had given bread and water to the persecuted prophets of Jehovah. And this view of the potency and sacredness of a covenant made by the sharing of bread and water with another[1] prevails in the East, to-day as always.

Dr. Cyrus Hamlin, long an American missionary in Turkey, was sitting at meat with a Turkish governor, when the latter took a piece of roast mutton in his fingers and politely passed it to the missionary. "Now do you know what I have done?" asked the governor. "Perfectly well," replied the missionary. "You have given me a delicious piece of roast meat, and I have eaten it." "You have gone far from it [have missed its real meaning]," said the governor. "By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you. For that space of time we are brothers."

Dr. William M. Thomson, a missionary for many years in Syria, gives a similar illustration from his experience among the Bed'ween of Palestine, not far from the point where I was

[1] 1 Kings 18 : 3-16.

entertained in a Bed'wy shaykh's tent. The shaykh brought fresh bread and grape molasses, and dipping a bit of bread in the molasses he gave it to the missionary to eat. After this he gave other bits to other members of the missionary's party. Then he said: "We are now brethren. There is bread and salt between us. We are brothers and allies. You are at liberty to travel among us wherever you please; and, so far as my power extends, I am to aid, befriend, and succor you, even to the loss of my life."

Major Conder sums up the case for the nomads of Palestine and its surrounding regions in the general statement: "The Bedawîn are very trustworthy; they keep their promises honorably, and their law of hospitality is strictly and chivalrously observed. The murder of a guest who has eaten salt in their camp is, I believe, almost unknown. . . . The life of any European is . . . probably quite as safe among the Arabs as in London." Similar testimony is borne to the fidelity of Oriental hosts in the implied covenant of giving bread to a guest, by travelers in the East from Mongolia to Abyssinia.

The element of salt in the covenant, referred

to by Thomson and Conder and other Eastern travelers, gives additional potency to a covenant of hospitality beyond the use of bread; although this distinction is not always perceived either by the Occidental observer or by the Oriental entertainer. The potency is in the primitive signification of salt as a symbol of life. A "covenant of salt," like a covenant of blood, is an unalterable covenant. It is so indicated in its employment between the Lord and the house of Aaron,[1] and, again, between the Lord and the house of David.[2]

To give a drink of water to a guest is to recognize him as worthy of a peaceable reception. To share food with another is to covenant with him in amity for the period of his stay as a guest in the domain of the host. To partake of salt with another is to enter into a brotherhood as of very life with him. All these factors are included, severally or collectively, in the Oriental idea of hospitality.

But beyond all these there is another element in Oriental hospitality, which is deeper and more far reaching than them all, and which is obviously

[1] Num. 18 : 8, 19. [2] 2 Chron. 13 : 5.

based upon a profounder sentiment of man's religious nature. This element is what may be called the idea of "sanctuary,"—which secures to a guest a protection by his host, even though all the prejudices and personal interests of the host, as well as the apparent claims of justice, unite to the refusing of an asylum to the person seeking it. And there is, in my opinion, no more remarkable feature in any primitive custom than just this feature of Oriental hospitality.

"What is there," asks Volney, "more noble than that right of asylum so respected among all the tribes? A stranger, nay even an enemy, touches the tent of the Bedoui, and from that instant his person becomes inviolable. It would be reckoned a disgraceful meanness, an indelible shame, to satisfy even a just vengeance at the expense of hospitality. . . . The power of the Sultan himself would not be able to force a refugee [that is, a guest imploring protection, or seeking sanctuary] from the protection of a tribe, but by its total extermination."

Volney, indeed, cites the case of a rebellious agha from Damascus, who took refuge among

the Druses (in the Lebanon region), and who was demanded by the emeer from Shaykh Talhouk, whose hospitality the agha had sought. The reply of the shaykh was: "When have you known the Druses deliver up their guests? Tell the emeer that, as long as Talhouk shall preserve his beard, not a hair of the head of his suppliant [his refugee-guest] shall fall." After trying other threats, the emeer declared that he would cut down fifty mulberry trees a day, until the shaykh surrendered his guest. The mulberry trees were the main support of the tribe; but their destruction would not induce the Druses to violate the right of sanctuary. When the emeer had cut down a thousand trees, other tribes were aroused in defense of Shaykh Talhouk, and the commotion became general. Then it was that the fugitive agha reproached himself with the trouble he was causing, and fled elsewhere to avoid being the ruin of his faithful hosts.

Burckhardt wrote of this same people, the Druses: "I am satisfied that no consideration of interest or power will induce a Druse to give up a person who has once placed himself under

his protection. . . . The mighty Djezzar [a bloodthirsty pasha of Acre and Sidon, of a century ago], who had invested his own creatures with the government of the mountains [where the Druses live], never could force them to give up a single individual of all those who fled hither from his tyranny." Of other tribes than the Druses, Lady Blunt testifies: "A stranger once within an Anazeh or Shammar camp, unless he be a declared enemy, the member of a hostile tribe, is secure from all molestation; and even an enemy, if he have once dismounted and touched the rope of a single tent, is safe."

Dr. Hamlin tells of a time when his own life was saved from the fury of a native mob in Adabazar by the courage and fidelity of his Turkish hotel host, who risked his own life to secure safety to his guest. When, in this instance, Dr. Hamlin was fairly beyond the reach of the mob, his Turkish host said to him: "Now you have an open plain, and your horse is enough for your safety. I give you into God's keeping." Says Dr. Hamlin: "I had not fully comprehended the spirit in which he had done this, and I offered him a reward, 'bakshîsh.' He seemed

offended, and refused, saying proudly, 'I am a Mussulman! I have not done this for money.'" Yet this was only a Turkish hotel keeper! Could we not admit a few of this sort to America, duty free? No wonder that Dr. Hamlin adds earnestly, "The duties of hospitality are among the most sacred of the Oriental world."

Strangest of all is the hold which this sanctuary phase of hospitality has over the Oriental mind when it comes in conflict with the duty of blood-avenging, or of justice-meting; for in the Oriental mind blood-avenging is simply conforming to the demand of justice. When a man has slain another, it is, as the Oriental sees it, the imperative duty of the relatives of the murdered man to pursue the murderer relentlessly until his blood, or its agreed price, be given as an equivalent of the life that he has taken. This has been the law of the East from the very earliest ages. "Whoso sheddeth man's blood, by man shall his blood be shed," is the recorded command of God to Noah and his sons, on their beginning life anew after the Deluge.[1] And from that day to this, throughout all the East, man has recognized

[1] Gen. 9 : 6.

it as his duty to avenge the blood of a murdered relative, as he would be true to his God. But if a murderer enters the tent of the avenger of blood who is seeking his life, the law of Oriental hospitality requires that the right of sanctuary shall be accorded to him, in spite of the forfeiture of his life by his crime.

Volney cites from an old Arabic manuscript an incident in illustration of this truth. In the time of the Khaleefs, a murderer flying from justice came, without knowing it, to the house of a son of the man whom he had murdered, and was there welcomed as a guest. After a while it was disclosed to the son that the murderer of his father, whose life he had been seeking, was his guest. The guest admitted the crime, and was ready to meet his doom. "A violent trembling then seized the rich man," continues the story; "his teeth chattered, his eyes alternately sparkled with fury and overflowed with tears. . . . At length, turning to Ibraheem [the murderer-guest],—'To-morrow, said he, [that is, soon, at the farthest,] 'destiny shall join thee to my father, and God will have retaliated. But as for *me*, how can I violate the sacred laws of hospi-

tality? Wretched stranger, fly from my presence! There, take these hundred sequins. Be gone quickly, and let me never behold thee more."

In Tully's "Narrative of a Ten Years' Residence at Tripoli," there is given an authentic instance of like fidelity to the sanctuary obligations of hospitality, in that portion of Arabic Africa. A chief of a party of troops in the service of the ruling family of Tripoli, while pursued by Arabs, lost his way, and was overtaken by night near the enemy's camp. Coming upon a tent he entered it boldly, and by that very act he was under protection as a guest. As he talked pleasantly with his host, in the interchange of stories concerning the exploits of their people, he noticed a sudden paleness cover the face of his host, who at once left the presence of his guest, and soon after sent word that he was unable to return, but had made every provision for his guest's safety and repose.

Before daylight the next morning, the guest was aroused, and invited to take refreshment, in preparation for his departure. At the entrance of the tent stood a fresh horse in exchange for

his exhausted one, all ready for his mounting. There also stood his host, holding the stirrup for him as he mounted, in accordance with Arab etiquette. When the guest was in his saddle, the host told him that the benighted wayfarer had no enemy so much to be dreaded as the man whose tent he had entered.

"'Last night,' said he, 'in the exploits of your ancestors you discovered to me the murderer of my father. There lie all the habits he was slain in [which were at that moment brought to the door of the tent], over which, in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen; the sun will be no more than risen when I pursue you, after you have in safety quitted my tent, where, fortunately for you, it is against our religion to molest you, after your having sought my protection and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever part [of the country] or at whatever distance we may meet again. You have not mounted a horse in-

ferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives or both.'"

Profiting by the start thus given him, the guest was enabled to reach the Bey's army in safety, although his pursuer was close behind him as he neared that camp. And this generous act of the host, says the English narrator, was "no more than every Arab and every Moor in the same circumstances would do."

Of the primitive Khonds in India, a similar story is told by Hunter: "A man belonging to one of the miserable low castes who are attached to the Kandh hamlets killed the son of the village patriarch, and fled. Two years afterwards he suddenly rushed one night into the house of the bereaved father. The indignant patriarch with difficulty held his hand from the trembling wretch, and convened a council of the tribe to know how he might lawfully take revenge. But the assembly decided that, however grievously the refugee had wronged his host, he was now his guest, and must be kept by him in comfort, and unharmed."

Warburton gives another incident in this line,

from the days of the conflict in Egypt between the Mamlook Beys and Muhammad Alee in the early part of this century. A Bed'wy shaykh was seeking the life of Elfy Bey, the deadly enemy of his friend and ally Osman. During the absence of the shaykh from his tent, Elfy Bey entered it boldly, and hastily ate some bread which he found there. The shaykh's wife, recognizing the stranger guest, said: "I know you, Elfy Bey, and my husband's life, perhaps, at this moment depends upon his taking yours. Rest now and refresh yourself; then take the best horse you can find, and fly. The moment you are out of our horizon, and the sun is above it, the tribe will be in pursuit of you."

When this story reached the ears of Osman, he demanded of the old shaykh if his wife had really saved the life of their deadliest foe. "Most true, praised be Allah!' replied the shaykh, drawing himself proudly up, and presenting a jewel-hilted dagger to the old bey. 'This weapon,' he continued, 'was your gift to me in the hour of your favor. Had I met Elfy Bey, it should have freed you from your enemy. Had my wife betrayed the hospitality of the tent, it should have drank

her blood! Now it is yours again. If you will, you may use it against me.' And the Arab flung it at the Mameluke's feet."

"This reverence for hospitality," adds Warburton, "is one of the wild virtues that has survived from the days of the patriarchs." And he is right. It is clearly a survival of better days, not a mark of progress upward from a lower and baser moral plane. A sentiment that induces a course of personal action at variance with one's personal interests, with one's personal passions, and with one's personal view of absolute justice, in accordance with one's conviction that that course is the right course for a representative of a higher Power than a purely human one, can hardly be looked at as a sentiment inherent in a mere animal nature uninfluenced by considerations beyond and above itself.

There is a survival of this Oriental idea of the sacred claim of hospitality, as superior to the demands of personal vengeance or of religious prejudices, in the traditions of the Irish people, among whom so many Eastern customs are preserved. One of these traditions is embodied in an Irish ballad by Gerald Griffin, entitled

"Orange and Green." A Roman Catholic who had killed an Orangeman sought shelter in an Orangeman's cottage. It was soon found that the murdered man was the son of the murderer's host; but the Orangeman was true to the obligations of hospitality, and he sheltered the murderer for the night, and in the morning sent him on his way in peace.

Twenty years after this, the hospitable Orangeman was in the hands of the Romanists in peril of his life. His long-ago guest recognized him, and interposed for his protection. When the populace learned the story of the faithful host, their Irish hearts commended him:

"Now pressed the warm beholders
Their aged foe to greet;
They raised him on their shoulders
And chaired him through the street.

"As he had saved that stranger
From peril scowling dim,
So in his day of danger
Did Heaven remember him."

The fact that the primitive Oriental sentiment of hospitality has its basis in a religious conviction, rather than in any utilitarian view of the mutual advantages resulting from such helpful

practices among men, finds confirmation in the terms by which they speak of themselves and of strangers as alike the "guests of God," dwelling in tents where God is the host, and where all who are God's are entitled to be sharers together.

The Rev. William Ewing, a Scotch missionary in Palestine, who has been much among the Arabs of the Hauran and El-Leja on the east of the Jordan, where the primitive customs of the people are far better preserved than among those tribes who see more of civilization with its heart-deadening influences, testifies explicitly as to the force of this sentiment.

"A beautiful idea possesses the minds of these dwellers in waste places," he says. "It is that they are all 'the guests of God'—*duyuf Ullah*—spending life's brief day under the blue canopy of God's great tent; all they need being freely given by him,—the Generous, the Bountiful. When nightfall brings the traveler, lone and weary, to his tent, the Bed'wy sees in him 'a guest of God,' to be treated as God has dealt with himself; to whom, therefore, his tent and all he has must be free; against whom, even if he be an enemy, no hand must be raised, for two

nights and a day—or while he may retain a particle of food partaken of as a guest."

Doughty, one of the freshest and most observant of travelers, gives similar testimony. Speaking of the "houses of hair" in Arabia Deserta, he says: "These flitting houses in the wilderness, dwelt in by robbers, are also sanctuaries of God's guests, *theûf Ullah*, the passengers and who they be that haply alight before them. . . . 'Be we not all,' say the poor nomads, 'guests of *Ullah?*' Has God given unto them, God's guest shall partake with them thereof: if they will not for God render his own, it should not go well with them."

This idea clearly comes from above, not from below. It is not *evolved* from man's inner consciousness, but it has, in some way and at some time, been *revealed* to man as a truth, in ceaseless conflict with the promptings of mere human selfishness, and in perfect consonance with the teachings of the divine Word that rests the brotherhood of man on the fatherhood of God. This idea makes every host and every guest alike a representative of God.

The primeval type of religion shows every

home a sanctuary, and the head of every home a priest of God in that sanctuary. When, therefore, a stranger seeks refuge in a home-sanctuary he must be recognized as seeking God's protection there; and he who ministers there for God must not deny the refugee a sanctuary because of the opposition of his personal interests or passions. Blood-avenging is, it is true, a demand of justice sanctioned by the Author of life; but the Author of life is above the living as well as above the dead; and in the home as a sanctuary the priest of God must not even administer justice on his *own* behalf, in a case of blood-avenging. Then and there it is, peculiarly, that the word of the Lord to be heeded is, "Vengeance is mine, and recompense;"[1] and that the prayer of the human blood-avenger must be:

> "Lord, thou God to whom vengeance belongeth,
> Thou God to whom vengeance belongeth, shine forth."[2]

All the Mosaic legislation, like all the early Hebrew practice, seems conformed to this primitive conception of the rights of sanctuary or of asylum. It was on this basis that there were cities of refuge, or of asylum, at convenient dis-

[1] Deut. 32 : 35; Heb. 10 : 30. [2] Psa. 94 : 1.

tances throughout the land of Israel,[1] into which a shedder of blood could flee from the hand of the blood-avenger. These cities were as the special tents of Jehovah, where any in-comer could claim the rights of Jehovah's hospitality. And the privileges thus accorded to the shedder of blood were contingent upon the life of the high-priest,[2] who was Jehovah's peculiar representative in the land where these cities were his tents.

Even the special exceptions to this right of asylum which seem to find Oriental sanction in the Bible record, are conformable to this general view of its scope and significance. For example: Sisera the Canaanitish chieftain, when defeated by Deborah and Barak, the Hebrew leaders, took refuge in the tent of Jael, the wife of Heber the Kenite. By the law of Oriental hospitality, Sisera was entitled to protection as a guest, even though he had been the bitter enemy, or the very murderer, of Jael's husband or child. But Jael took the life of Sisera after she had given him drink as if in formal covenant with him as her accepted guest. And for this

[1] Num. 35 : 6, 11-15; Deut. 4 : 43; 19 : 2, 3; Josh. 20 : 1-9; 21 : 13, 21, 27, 32, 36, 38; 1 Chron. 6 : 57, 67. [2] Num. 35 . 25-28, 32.

act, in apparent grossest violation of fundamental Oriental law, Jael is specifically commended in the song of Deborah the prophetess.[1] Now there must be some plausible reason for this giving of public honor, by an Oriental people, to an act which on the face of it was the foulest treachery, according to their own standards of fidelity and right; yet such a reason has been sought for in vain by the commentators. The suggestion which has been ventured, that Sisera had no right to seek protection in a tent when only a woman was there, is not in accordance with Oriental modes of thought. A fugitive has a right to seek an asylum even in a woman's tent, in an emergency. Oriental literature abounds in references to such cases.

When, however, we see that the underlying idea of the safety of a guest in an Oriental tent is, that the host there is God's representative, and that therefore the host must act for God, and not for himself, this incident can be seen in a new light. Sisera as the opponent of Israel was looked upon as God's opponent. Jael was not an Israelite, but by her course with reference

[1] Judg. 4 : 1-24; 5 : 1-31.

to Sisera she took sides with God's people, as Rahab of Jericho had taken sides with that people in the days of Joshua. And Jael would count herself as executing judgment for God, when she destroyed an enemy of God, even though he was not her personal enemy, but was her guest.

Mark you, I am not defending the action of Jael, but I am pointing out how, in accordance with Oriental ideas, she was evidencing her conception of a *higher* ethical standard, when she departed from the ordinary customs and traditions of her people in order to show her fidelity to God himself, as in her opinion superior to all mere human customs and traditions. Her very violation of the letter of the law of Oriental hospitality would thus seem to be an explicit proof of her purpose of conforming to the truest spirit of that law. And so it seems to have been understood by the Hebrews.

Again the record stands, that Joab was, by King Solomon's order, slain in the very Tent of the Lord, when he had sought asylum there, and had caught hold of the horns of Jehovah's altar;[1]

[1] 1 Kings 2 : 28-34.

as an Oriental of to-day would claim a host's asylum by laying hold of his tent-pole. And this slaying of Joab was in accordance with the dying request of King David to his son and successor.[1] On the face of it, this seems a revengeful request by David, and a treacherous and sacrilegious act by Solomon's officials. But a closer study of the incident in the light of Oriental customs, shows its consistency with the whole idea of the supreme sacredness of the relations of host and guest, in the East.

Long years before this, Joab had grossly violated the law of hospitality by slaying Abner, a representative of the house of Saul, when Abner had come as a guest to David's tent, and was still within the conventional limits of the asylum of that tent at Hebron.[2] The treachery of that act of Joab was recognized by David at the time of its commission,[3] and it ought to have been punished then. But because of Joab's fidelity to David personally, David had spared Joab during all these years; and when David came to his death-bed he was actuated, not by revenge, but by an aroused conscience, to insist that delayed

[1] 1 Kings 2 : 1-6. [2] 2 Sam. 3 : 6, 20-27. [3] 2 Sam. 3 : 28, 29.

justice should be executed against Joab. And, inasmuch as the sin of Joab, in his breach of the asylum-right of hospitality in the case of Abner, was deemed a denial of God's control in the tent of a host, it was not for Joab to claim the asylum-right of the Tent of the Lord when God's justice overtook him there. This is the way in which Orientals would look at such a case.

The duty of hospitality in the East seems, as I have said, to include the twofold idea of the brotherhood of man and the fatherhood of God, or, rather, the brotherhood of man as a consequence of the fatherhood of God,—all being "guests of God," even in their own homes. Every man as a child of God is entitled to recognition by every other child of God as a brother man, and to the supply of his immediate wants accordingly. Every man being entitled to recognition as a child of God, it follows that his every appeal to God for justice or for mercy must be referred to God by whoever claims to be a representative of God, in spite of all personal considerations prompting to a refusal of such reference.

For this reason the claims of hospitality take

precedence of all other claims, except the specific claims of God himself; and a violation of the claims of hospitality is a sin of sins, in the estimation of the Oriental mind. To this extent the modern practice—or the recognized ideal—in the East coincides with the teachings of the Bible narrative.

Lady Anne Blunt, as if in partial apprehension of this truth, says: "Hospitality, to the European mind, does not recommend itself, like justice or mercy, as a natural virtue. It is rather regarded as what theologians call a supernatural one; that is to say, it would seem to require something more than the instinct of ordinary good feeling to throw open the doors of one's house to a stranger, to kill one's lamb for his benefit, and to share one's last loaf with him. Yet the Bedouins do not so regard it. They look upon hospitality not merely as a duty imposed by divine ordinance, but as the primary instinct of a well-constituted mind. To refuse shelter or food to a stranger is held to be not merely a wicked action, an offense against divine or human law, but the very essence of depravity. A man thus acting could not again win the

respect or toleration of his neighbors. This, in principle, is the same in all Arab tribes, Bedouin or not; but the particular laws and obligations of hospitality among them differ widely."

To the Oriental mind, the surpassing sin of Sodom, as typical of the depth of iniquity to which the Cities of the Plain had fallen, was the disregard of the rights of hospitality in the purposed ill-treatment of the strangers whom Lot, as the one righteous man of the city, had welcomed to his home, and was ready to shield from harm even by the surrender of the members of his own family—as he was bound to do by the Oriental standard of right.[1] To this day a traditional site of Sodom on the southern boundary of Palestine is pointed out by the Arabs as the place where stones from heaven were hurled against a people who misused "some travelers seeking hospitality there."

So, again, it was the violation of the rights of hospitality at Gibeah by the Benjamites that aroused the people of Israel to gather "as one man" to destroy the whole city of Gibeah, even though it must be done at the cost of cutting off

[1] Gen. 18 : 16-33; 19 : 1-25.

one of the entire tribes from its inheritance in the promises to Israel.[1] In fact, there were no rights so sacred in the ancient East as the rights of hospitality, nor was any sin so great as a disregard of those rights. Hospitality included love to man as based on fidelity to God. A breach of hospitality was in defiance not only of the rights of man but of the prerogatives of God. And as it was of old, so it is to-day in all the Oriental world.

This idea of the universal right of asylum, or of sanctuary against one's personal enemies, and of the corresponding duty of granting such asylum to whoever asks for it, and at whatever cost to one's self, is manifested in the East in another phase of hospitality than that which has its beginning in an entrance into one's tent, or in a sharing of one's food or drink. An Arab who is assailed by enemies, or who is pursued by an avenger of blood, may cry out the name of an absent chieftain, or man of authority and power, and claim to be his guest or *protegé*. At once it becomes the duty of those who hear this cry to aid the refugee in reaching him whom he thus

[1] Judg. 19 : 1-30 ; 20 : 1-48.

makes his host or patron—or *dakheel*, as an Arab would say. And when the news of that appeal has reached the ears of him who is named as host, it is his duty to go at once to the imprisoned refugee, or to welcome and protect him if he be brought a prisoner-guest, or to avenge his death on his murderers if the refugee's appeal for sanctuary hospitality has been unheeded.

Various Bible texts gain fresh meaning in the light of this latter custom. Thus, in the Proverbs: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."[1] And in the prophecy of Joel: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."[2] Or, as Peter rendered it in the day of Pentecost, and as Paul repeated it in his letter to the Romans: "Whosoever shall call on the name of the Lord shall be saved,"[3] whosoever shall commit himself, in trust, to the Lord as his *dakheel*, may be sure of acceptance and protection. And when the scope and significance of Oriental hospitality are perceived in the bearing of such obligations as these, it would seem obvious that faithfulness in

[1] Prov. 18 : 10. [2] Joel 2 . 32. [3] Acts 2 : 21; Rom 10 : 13.

the duties of hospitality on the part of an Oriental is in itself a test of personal character, as an exhibit of obedience prompted by unfailing faith.

No page of recorded history is so ancient as to go back of the time when these ideas of hospitality, as indicative of love to man and of fidelity to God, were not prevalent in the best religious teachings of the race. Nor does any page of inspired prophecy suggest a human future when a recognition of these ideas shall no longer be a real test of human character. The oldest religious document extant is what is commonly known as the Egyptian Book of the Dead. Portions of that work date back to centuries before the time of Abraham. In the picture therein given of the soul's judgment after death, the commendation of every soul who passes the great ordeal in the Hall of Two Truths, by the god who has tested him, is: "The god has welcomed him as he has wished. He has given food to the hungry, drink to the thirsty, clothes to the naked; he has made a boat for me to go by [that is, he has provided for the burial of the dead]."

Among the ancient Greeks, hospitality was a potent religious sentiment, from the earliest days

of that people. The possibility was recognized that a stranger-guest might be a god in disguise, and that therefore every stranger-guest must be treated with deference. Zeus was the protecting deity of strangers, and a violation of the laws of hospitality incurred his displeasure and vengeance. The stranger-guest in a Greek home became a guest-friend by the covenant of hospitality; and this guest-friendship was transmitted as an inheritance from generation to generation.

It was customary among the Greeks, on the departure of a guest from the home where he had been entertained, for the host to break a die, or a token, into two parts, the one for the host-friend and the other for the guest-friend, as a means of recognition in the future between parents or children thus interlinked. It is claimed by scholars that the dominance of the sentiment of hospitality declined with the growth of Greek civilization, and that it was less powerful in the lyric age than in the Homeric,—which goes to show that it was a pure primitive concept, rather than an evolution based on utilitarian ideas.

Similarly in ancient Rome the duty of hospitality was a religious obligation, and its violation

was a crime and an impiety. As among the Orientals, so among the Romans, a guest took precedence of members of the family of the host in his claims for consideration. The pledge or token of the covenant of hospitality was known as the *tessera hospitalis*. It was divided between the host and his guest, as a means of recognition by them or by their descendants; for with the Romans, as with the Greeks, the covenant of hospitality was of hereditary force. This *tessera hospitalis* is understood to have borne on its face the image of Jupiter Hospitalis, in indication of its divine sanction.

In the so-called Sibylline Books, which are supposed to have been of Jewish authorship, in the second or third century before the Christian era, the prophecy of the Messianic age included a promised universal triumph of "love, faith, hospitality," as the most blessed conditions for humanity.

The claims of hospitality are recognized among the American Indians in much the same manner as among the Orientals. A stranger, even though an enemy, may enter an Indian tent, and be sure of protection, and of a share of all that the tent

affords. In some tribes a dish of food is always ready, in the tent of a chief, for whoever will enter and partake of it. And so in lesser or in larger measure this principle is recognized by primitive peoples everywhere.

In the picture of the final judgment given by Jesus of Nazareth, it is shown that when, before the Judge of all the earth, there "shall be gathered all the nations"—all the primitive peoples and the outside barbarians—"then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."[1] And in answer to the question by the welcomed heathen *when* this proof of fidelity to the King of all was thus evidenced, the King shall reply: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."[2]

[1] Matt. 25 : 31-36. See, also, Matt. 10 : 40; John 13 : 20.
[2] Matt. 25 : 37-40.

Muhammad enjoins the duty of hospitality on his followers as indicative of their state of heart before the all-seeing God. "Whoever," he says, "believes in God and the day of resurrection, must respect his guest; and the time of being kind to him is one day and one night; and the period of entertaining him is three days; and after that, if he does it longer, he benefits him more; but it is not right for a guest to stay in the house of a host so long as to incommode him."

Peter, the leader of the apostles of Jesus Christ, in his first general letter to the scattered members of the Christian Church, enjoins earnestly upon them all the duty of showing that love which "covereth a multitude of sins," by "using hospitality one to another without murmuring."[1] And Paul, the apostle of Jesus Christ to the outside Gentile world, presses the importance of being "given to hospitality."[2] And the writer of the Epistle to the Hebrews emphasizes the value of this virtue, or grace, by a reference to the illustration of its historic preciousness in the case of Abraham and of Lot when he says: "Forget

[1] 1 Pet. 4 : 9. [2] Rom. 12 : 13.

not to show love unto strangers: for thereby some have entertained angels unawares."[1]

And so it is that we find in the ideal virtue or grace of hospitality in the East, a spirit of unselfish regard for every stranger as a fellow child of God, impelled by a sense of one's responsibility as God's representative in welcoming that stranger child of God into the home where the host is himself a guest of God. That not every Oriental is true to the ideal of duty thus held before him, is only an indication that Orientals are human. That any Oriental has that purpose of heart which prompts him to aspire unceasingly to this ideal, is a proof that among the least favored peoples, as well as among those most favored, there are possibilities and signs of that God-seeking and God-serving and God-trusting spirit which is inseparable from true religion—by whatsoever name it be known among the sons of men.

He who is always ready to welcome to his home and heart any stranger-guest, in the thought that that stranger-guest may be a son of God, is surely in an attitude of spirit to welcome gladly the Son

[1] Heb. 13 : 2.

of God when he shows himself as such.[1] Here is a test of character by which the heathen world can be judged; and Jesus Christ explicitly affirms that this test will be recognized by him, as the decisive one, when he "shall come in his glory, and all the angels with him," and "shall sit on the throne of his glory,"[2] judging the heathen nations gathered before him.

[1] See Prov. 25 : 21; Rom. 12 : 20.

[2] Matt. 25 : 31.

FUNERALS AND MOURNING IN THE EAST.

It was on the west bank of the Nile, not far from the ancient step-shaped pyramid of Saqqárah, or "the Pyramid of Degrees" as it is sometimes called, a few hours' donkey-ride above the plains of Gheezeh—on which the greatest of all the pyramids looks down, that I first heard the cry of Egyptians wailing over their dead. I had already groped my way through the subterranean chambers of the Serapeum, or tombs of the sacred bulls, and had studied with wonder the

sculptured scenes of Egyptian life of forty centuries ago on the walls of the tomb of the architect Tey, and was slowly riding northward again, with my thoughts intent on the ancient past that had thus been vividly brought before my mind, when I was started out of my revery by a cry.

A sharp, shrill, ear-piercing shriek, as from one in mortal pain, was the first sound that broke in on the desert silence. Then came other shrieks, shriek upon shriek, a chorus of shrieks. The shrieks were followed by wails,—loud, high, prolonged, quavering wails. These wails rose and fell in strange weird cadences; but all the while they seemed no less really heartrending cries of agony. Yet no human being was in sight of our party, in the direction of these sounds of suffering, in advance of us. Our impulse was to hasten forward to the help of those whose cries we heard; and doing this we came to an elevation in the rolling desert, and saw at a distance, a little to the right of our pathway, standing out against the sky, a group, or semi-circle, of women, from whom came the shrieks and wails which had startled us so.

Riding toward this group, we learned the na-

ture and cause of these sounds of sorrow. Two men had been working together in a quarry, there, that morning. In a moment one had fallen dead. The one was taken and the other left.[1] And now there was a wailing over the dead Egyptian. The body of the dead man, covered over with a thin cloth, was stretched out on the desert sand. Close beside him crouched his wife, who had been promptly summoned. Her head and face were uncovered. Her hair was disheveled, hanging down upon her shoulders and about her face. Her loose garments were disordered and torn. Her bosom was bared. Upon her face and hair were thrown masses of the black mud of the Nile. Swaying her body back and forth, she violently struck at her bosom with her hands, or clutched at her hair, while shrieking out in wild cries of hopeless agony.

Standing about the crouching woman were other women, all with their heads and faces uncovered and mud-bespattered, their hair disheveled, their bosoms bared; swinging their arms above their heads, and waving wildly dark

[1] Matt. 24 : 40.

scarfs or handkerchiefs, while they shrieked out those piercing shrieks, and wailed those loud, high, prolonged quavering wails of mourning, which we had heard at a distance that morning, and the like of which were heard on that very plain, five centuries before the days of Moses, when the family of the architect Tey had laid his embalmed body away in that tomb I had just visited, under the shadow of the Pyramid of Degrees at Saqqárah.

Twenty-three centuries ago, Herodotus, whom we call the Father of History, visited Egypt, and was impressed by its strange mourning customs, which he described much as I am describing them to you to-day. When any one died there, he said, all the females of his family, covering their heads and faces with mud, ran through the streets with their bosoms exposed, striking themselves, and uttering loud lamentations. Twenty centuries before Herodotus, there were pictured on the walls of the tombs in Egypt representations, which are fresh to-day, of wailing women mourning over the dead, their heads uncovered, their hair disheveled, their bosoms bared, flinging their arms, or beating their breasts, or tear-

ing their hair, or throwing mud on their heads, in demonstration of their sorrow, while the wife with similar expressions of grief crouches at the feet of her dead husband.

The life of the East of the present is the life of the East of the past in the hour of mourning as it is in the hour of rejoicing. At the very moment of death, one of these wild shrieks, by whoever is nearest the dead, announces the fact of the death to all who are within hearing. This cry is taken up and repeated by friends of the family near and far. Every sympathizing woman friend who hurries to share the mourning over the dead, announces her approach to the sorrow-stricken home by the conventional shriek, and then adds her voice to the shrieking chorus when she is fairly within the mourning circle.

If, indeed, the death occurs away from home, as in the case at Saqqárah which I have described, the first announcement of it to the family is by the death-shriek at the door, by those who have come to break the intelligence thus abruptly to the bereaved ones. And from the house of mourning the wailing women hurry through the streets of the neighborhood, shriek-

ing out the piercing death-cry, with or without the aid of musical instruments, in order to communicate the news of a death; as our church-bells communicate it, in their tolling the age of the deceased, in many an Occidental community. It is in the East to-day, as it was in the days of Herodotus and of Qoheleth, that "man goeth to his long home, and the mourners go about the streets."[1]

The Oriental death-cry is indescribable in its peculiar tones and in its unique impressiveness. I have tried to tell you how it sounded to me; yet I am as sure that my description of it is inadequate to give you an idea of its wild weirdness, as I am that no two intelligent observers agree in the figures by which they would make it known to others.

Sir John Chardin calls it "an image of hell," starting off in the dead of night with a "suddenness which is . . . terrifying," and "with a greater shrillness and loudness than one could easily imagine." When he first heard it, in Persia, two centuries ago, he "imagined his own servants were murdered," and he was well-

[1] Eccl. 12 : 5.

nigh frightened out of his senses. Burckhardt speaks of it as "the most lamentable howlings." Van Lennep says that it is a "shrill and piercing cry," which can be "heard at a great distance, and above every other noise, even the din of battle." Klunzinger describes it as "the shrieking of women, now wound off in the trochees of a machine in action, anon in the dactyls of the steam-horse thundering along at full speed, or breaking up into the indefinite clack of a mill," while "high up, from time to time, like a rocket rises a shriek from a hundred throats."

There is a certain semblance of the figures employed by modern travelers in their description of these wild cries to those used by the Old Testament writers when referring to them. Thus Dr. Amelia B. Edwards, in recording her first hearing of this death-cry, says: "All at once we heard a sound like the far-off quavering sound of many owls. It shrilled—swelled—wavered—dropped—then died away, like the moaning of the wind at sea. We held our breath and listened. We had never heard anything so wild and plaintive." Dr. William M. Thomson adds that the death-chant "runs into a horrid deep growl, like wild

beasts, in which it is impossible to distinguish any words." And these comparings of the cry to that of wild beasts and birds seem to have been in the mind of the old Hebrew prophet Micah when he said: "For this will I wail and howl, I will go stripped and naked: I will make a wailing like the jackals, and a mourning like the ostriches." [1]

These varied and divergent comparisons may not, indeed, give you any well-defined idea of the distinguishing peculiarities of this Oriental wailing for the dead; but I assure you that if its sound were once to come into your ears, its echoes would be a lifetime memory with you.

As an illustration of the wonderful considerateness of Orientals for those who have a claim upon their hospitality, of which I have spoken in another place, the Rev. Dr. Leonard Woolsey Bacon tells me that, while he was traveling in Koordistan, he heard this wild death-cry break out in the stillness of the night, but that it was quickly hushed. The next morning he learned that his host had sent word to the mourners, on the first shriek reaching his ears, that there were

[1] Micah 1 : 8.

stranger guests with him, who might be disturbed by this wailing; and promptly the privileges of mourning gave way to the demands of hospitality.

The Oriental wailing over the dead, before the burial, includes a calling of the dead by name, or by the designation of his relation to the mourners, with a lamenting of his loss: "O my father!" "O my master!" "O my glory!" "O my pride!" "O my strength!" "O camel of the house!" "Alas for him!" "Alas for him!" Such cries as these are heard over the dead in the East to-day, as they were heard when King David wailed over his dead son Absalom: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"[1] or when the mourners over the disobedient prophet at Bethel, in the days of Jeroboam, "mourned over him, saying, Alas, my brother!"[2] or when the prophet Jeremiah said of the unworthy king Jehoiakim: "They shall not lament for him, saying, Ah my brother! . . . they shall not lament for him, saying Ah lord! or, Ah his glory!"[3]

[1] 2 Sam. 18 : 33. [2] 1 Kings 13 : 30. [3] Jer. 22 : 18.

There is a remarkable survival of these Oriental mourning customs so far, among Occidental people, in the Irish wake as it is still observed in some Irish communities. It has, in fact, been shown that the designation of the Irish mourning cry, the "ullagone,"—"ulla gulla, gulla g'one"—is identical, in both sense and sound, with the Arabic designation of the Oriental mourning cry. The dirge in which this cry is employed is called the "keen" (or, in Irish, *caoine*), and it is spoken of as "a prolonged ear-piercing wail," unequaled as a "sound at once so expressive of utter despair, and appealing to heaven or hell for [help or] vengeance."

An ancient Irish record shows that the cries over a dead son of Connal, in the night following his death, were much like those which are to be heard on the banks of the Nile, or of the Jordan, to-day. "O son of Connal, why didst thou die? Royal, noble, learned youth! Valiant, active, warlike, eloquent! Why didst thou die? Alas! awail-a-day! . . . Alas! alas! why didst thou die, O son of Connal, before the spoils of victory by thy warlike arm were brought to the hall of the

nobles, and thy shield with the ancient? Alas! alas!" And the common cry in the "keen" is

"*Mavourneen! Mavourneen!* Oh, why did you die?"

in the spirit of the Oriental mourner. Nor is this by any means a solitary instance of the survival of Oriental primitive customs among Western peoples of Celtic or Gallic stock.

The ancient monuments of Egypt seem to indicate a class of professional women wailers in attendance on an occasion of mourning. The famous inscriptions of Telloh, in Chaldea, make mention of them. Herodotus speaks of them as employed in Egypt in his day. The Hebrew prophets make mention of such wailing women; as when Jeremiah says, in view of the dead of Israel: "Call for the mourning women, that they may come; and send for the cunning women, that they may come: and let them make haste, and take up a wailing for us;"[1] and as when Amos speaks of the need of "such as are skilful of lamentation."[2]

It certainly is true that professional wailers are frequently employed, at a time of mourning, in

[1] Jer. 9 : 17, 18.

[2] Amos 5 : 16.

various parts of the East to-day. This might seem at first thought to be a very formal, if not indeed a positively heartless, mode of evidencing one's grief for a dead friend. But perhaps it would have a somewhat different aspect to us if these wailers were engaged by fours, and were called "quartettes," or "double quartettes," while their peculiar notes of sympathetic sorrow were attuned to the training of Occidental ears. Certainly we cannot say that the voices of professional wailers are less helpful to Orientals who sorrow in sincerity, because of their sounding in other strains than those in which non-religious professional singers sing words prescribed for them at many a funeral service in our portion of the globe.

"You must not suppose," says Dr. Thomson, in writing of these wailing-customs in Syria, "that there is no genuine sorrow among this people. . . . Amid all this ostentatious parade there are burning tears, and hearts bursting in agony and despair." In Tully's narrative of life in Tripoli and Morocco, we are told that the sufferings of a bereaved family in the season of wailing over the dead are sometimes "shocking

to behold." While some who have become accustomed to such scenes do not suffer so acutely, "there are many who from their great affection for the departed, and their delicacy of feelings, are by no means equal to these strong emotions; [and] they either fall a sacrifice to them at the moment, or languish out the remainder of their days in a debilitated state."

Orientals are emotional and demonstrative, and their tears flow freely on an occasion of sorrow. They feel intensely, and they give full expression to their feelings. With their sympathetic natures, they are able to weep with those who weep[1] almost as readily as they would weep on their own account, and their weeping with others is a cause of intensified emotion to those with whom they weep.

Describing the scenes of mourning in Barbary, Dr. Thomas Shaw, an English traveler of the last century, says that among the hired wailers on such occasions there are some "who, like the . . . mourning women of old[2] are skilful in lamentation,[3] and great mistresses of these melancholy expressions; and indeed they per-

[1] Rom. 12 : 15. [2] Jer. 9 : 17, 18. [3] Amos 5 : 16.

form their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some pitch of thoughtfulness." And he adds that the British residents in Barbary have "often been very sensibly touched with these lamentations, whenever they were made in the neighboring houses."

The tears of friends in a time of sorrow are peculiarly prized in the East; and, even though they flow so freely there, they are sometimes caught as they fall, and preserved in little bottles or flasks, to be sealed up and buried with the body of the person whose death caused their flowing. This is true to-day, and it was true long centuries ago; for these tear-bottles are unearthed from ancient tombs in Egypt and Syria. Again these tear-bottles with their precious contents are preserved among the living, instead of being buried with the dead.

Morier, describing the wailings over the dead in Persia, says: "In some of their mournful assemblies, it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then

squeezes into a bottle, preserving them with the greatest caution." Morier adds that "some Persians believe that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use they are collected."

Tears of sympathy are a portion of one's very self given out for another; and therefore it is, probably, that they are supposed to be a means of life to the dying. And even more truly than tears does one's blood represent one's life; hence we find that mourners in the ancient East were accustomed to cut and slash themselves over the dead as if in evidence of their willingness to give of their life to the one whose life was extinct. And there are traces of this custom also surviving in the East.

Of the mourning at one of the scenes already described from Tully's sketches of life in Morocco it is said: "The lamentations of the servants, slaves, and people hired on this occasion, were horrid. With their nails they wounded the veins of their temples, and, causing the blood to flow in streams, sprinkled it over the bier, while they

repeated the song of death, in which they recounted all the most melancholy circumstances they had collected on the loss of Abderrahman [the dead man], and ended every painful account with piercing outcries of '*wulliah woo!*' in which they were joined by the whole of the immense numbers of Moorish mourners that were present."

In other regions than the East, where this custom has survived, down to the present generation, the blood is sometimes caught, or sopped, in a cloth, and given, when dried, to the relatives of the one for whom it was shed. For instance, the Rev. William Ellis, an English missionary to the South Sea Islands, in the early part of this century, describing this custom as he found it in Polynesia, said: "The females on these occasions sometimes put on a kind of short apron of a particular sort of cloth, which they held up with one hand, while they cut themselves with the other. In this apron they caught the blood that flowed from these grief-inflicted wounds, until it was almost saturated. It was then dried in the sun, and given to the nearest surviving relations as a proof of the affection of the donor,

and was preserved by the bereaved family as a token of the estimation in which the departed had been held."

There is something analagous to this preservation of the tear-bottles and of the blood-stained cloths as memorials for the living in a Chinese mourning custom, noted by Doolittle. On the death of a parent, in China, where there is no grandparent to be chief mourner, "it is customary for the family to prepare strips of narrow white cloth, about two feet in length by one in width," to be "given to a class of relatives who come to weep with the family of the dead. A bit of red paper is pasted on each piece" of cloth, red being the color of life, in China, as white is the color of mourning. "These strips of white cloth are called 'cloths to cry with,' and are designed to be used for wiping away the tears, and for holding up to the face or eyes of the weepers while lamenting, according to established rule. . . . The [tear-stained] strips are always taken away by their owners [the weepers] when they return home."

Strange customs these! No one of us would think of preserving such a memorial of our weep-

ing and mourning, or of the sorrowful sympathy of our friends in our bereavement. Yet it is possible that some one of us might be moved to preserve a flower from the coffin of a dead dear one; and most of us have seen funeral wreaths preserved, dried or wax-covered, and framed as a household ornament; or again, perhaps, a name-plate from a coffin. It is in every case only a sentiment that prompts to the preservation of the memorial. But whether the Oriental's sentiment in such a case is less profound and tender than the Occidental's may be a question; and, again, it may not be.

That the present Oriental mourning customs were all of them known in the days of the Bible-writing, is evident from the repeated references to them in the text. "Ye shall not make any cuttings in your flesh for the dead,"[1] said the Levitical law, in prohibition of all blood-letting over the bodies of the dead. "Put thou my tears into thy bottle,"[2] is the call of David to his God, as he asks that his sorrow and its cause be remembered of the Lord. When David wept over Saul and Jonathan, he "took hold on his

[1] Lev. 19 : 28; 21 : 5; Deut. 14 : 1. [2] Psa. 56 : 8.

clothes, and rent them ; and likewise all the men that were with him : and they mourned [or, wailed], and wept."[1]

Psalmists and prophets make use of expressions which indicate the intense and demonstrative character of Oriental weeping and wailing. Says the Psalmist :

> "Every night make I my bed to swim ;
> I water my couch with my tears.
> Mine eye wasteth away because of grief."[2]
> "Mine eyes run down with rivers of water."[3]

The prophet Jeremiah, in a time of national sorrow, cries out : "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."[4] The prophet Amos foretells the sad day when "wailing shall be in all the broad ways, and they shall say in all the streets, Alas ! . . . And in all vineyards shall be wailing."[5] In the gospel narrative of the coming of Jesus to the house of Jairus to raise up his dead daughter, it is said that he found already there "many [persons] weeping and wailing greatly,"[6] and

[1] 2 Sam. 1 : 11, 12. [2] Psa. 6 : 6, 7.
[3] Psa. 119 : 136 ; comp. Lam. 1 : 16 ; 3 : 48, 49.
[4] Jer. 9 : 1. [5] Amos 5 : 16, 17. [6] Mark 5 : 38.

the "minstrels," or "the flute-players, and the crowd making a tumult;"[1] just as would be the case in many a home in Palestine or Egypt, at the present time, an hour after a young girl's death.

Now, as then, in the East, a burial quickly follows a death. The necessities of the climate and of the cramped quarters in the houses generally, promote the desire for this; and there is, moreover, a popular reluctance to leave a body unburied through a single night. If the death occurs early in the day, the burial follows before sunset. If the death occurs in the latter part of the day, the burial takes place the next morning. Meanwhile the wailing over the dead continues, with but brief intervals, from the hour of death until the removal of the body for burial, its most vehement intensity being renewed at that moment.

A funeral in the East would seem to be the prototype of all funerals everywhere. In the streets of Cairo I saw, more than once, an Oriental funeral procession; and it was not very different from a funeral procession in Italy, in Ire-

[1] Matt. 9 : 23.

land, in Pennsylvania, or in New England. In advance came a number of men, two by two, chanting religious sentences in a monotonous and gloomy strain. These were followed by boys, also two by two. Then came the bier, on which lay the body, uncoffined, but covered with a shawl, or pall. This bier was borne on the shoulders of four persons at a time; the bearers being changed from time to time along the route.

Following the bier were the mourning women relatives, with veiled faces, weeping and wailing with Oriental demonstrativeness. As the procession passed on toward the grave it grew in numbers; for in the East, as in the West, it is considered meritorious to join a funeral procession, and yet more so to put one's shoulder under the bier for a brief season. There, as here, a person who would deem it a small matter to minister to the living, or to walk after an ambulance carrying a sick man to the hospital, would count it both a privilege and a duty to follow the funeral procession of even a stranger toward his grave.

This idea, indeed, of a formal and orderly and extended procession accompanying a body to its

last resting-place, would seem to be coeval with the earliest history of the human race. Pictures of imposing funeral processions bearing the embalmed body to its prepared tomb appear among the prominent decorations of the ancient temples and tombs of Egypt, and elaborate descriptions of these funeral processions are found in the most ancient Egyptian literature. There would seem to be something more than a utilitarian aspect to a formal procession in connection with a funeral, as also with a wedding, in the East. Indeed, the religious sentiment has, from primeval times, been inclined to manifest itself in processions, as if in recognition of the pilgrim nature of human life; and the prominent stages of the earthly existence, at the entering of the marriage state, and at the passing away from earth, are fittingly signalized by these pilgrimage processions.

The main features of these funeral processions have been much the same from the beginning until now. The bier, the pall, the bearers, the mourning relatives and the following friends,—all of which can be seen at funerals in our land to-day,—were to be seen in Egypt in the days of

the earlier Pharaohs. Even the long flowing black hat-bands, or scarfs, which are worn so generally by pall-bearers and others at funerals in England, and sometimes in this country, are often worn by relatives of the dead in an Egyptian funeral procession; and they are also represented on the heads of mourning women in the tombs of ancient Egypt.

A feast is an accompaniment of a funeral, in Egypt, Arabia, and Syria, and elsewhere. This custom seems to have a religious origin. It apparently includes the idea of a sacrifice, with the outpouring of the blood of the animals slaughtered on the occasion, and also of a covenanting with the dead in the sharing of the food provided at the burial. Burckhardt tells of an invitation he received to a funeral feast in Nubia, where a cow had been slaughtered, and its meat distributed among the people of the neighborhood. At two hours' distance from the village he "met women with plates upon their heads, who had been receiving their share of the meat."

Of such funeral feasts he says: "Cows are killed only by people of consequence, on the death of a near relation; the common people content them-

selves with a sheep or a goat, the flesh of which is equally distributed; the poorer class distribute bread only at the grave of the deceased." In one case, Burckhardt found a man in Berber slaughtering a cow for a relative "who died several months before, in the time of famine, when it was impossible to find a cow to slaughter for that purpose." This also would seem to indicate that the funeral feast is a religious observance, rather than a utilitarian custom; although here again the feast was shared with the multitude. "Many poor people were treated, in the courtyard, with broth, and the roasted flesh of the cow, while the choice morsels were presented to the friends of Edris [the provider of the feast]."

Referring to the common habit, among the Syrians, of sending out gifts of food after the funeral to friends and neighbors, "in the name of the dead," Dr. Thomson says: "A custom prevails among the Bedawîn Arabs, and especially those around the Hûleh, which illustrates this whole subject. When one of their number dies, they immediately bring his best ox or buffalo and slaughter it near to the body of the

deceased. They then cook it all for a great feast, with burghul, rice, and whatever else good to eat they may possess. The whole tribe, and neighbors also, assemble for the funeral, and go direct from the grave to this sacrificial feast. The vast piles of provisions quickly disappear; for the Bedawîn dispatch their dinners with a rapidity that would astound a *table d'hôte* at a Western railway station. However, every one must partake at least of a morsel. It is a duty to the departed, and must be eaten in behalf of the dead. Even strangers passing along are constrained to come and taste of the feast." So obligatory is the custom of this funeral feast "that it must be observed though it consume every item of property and of provisions the man possessed, and leave the wife and children to starve."

Dr. Thomson points out an apparent reference to this Oriental custom in an avowal of the ancient Jew's fidelity in his consecrated use of the sacred tithe of his field's increase. "I have not eaten thereof in my mourning," he was called to say; "nor given thereof for the dead."[1]

[1] Deut. 26 : 14.

This would show the antiquity of this custom. Of its survival even here in the West there are many tokens. An Irish "wake" includes provision for the inner man of the mourners; and "the funeral baked meats," to which Shakespeare refers, have been known as an expensive accompaniment of funerals in the rural communities of New England in my younger days; and I presume they are not yet wholly done away with in England or America.

Increased display in all the appointments of the funerals of those who have occupied exalted station, or who have been held in exceptional esteem, has been as prominent a feature in the East as in the West. There were costly catafalques and cars and barges for the bearing of the body, and elaborately wrought and ornamented coffins for its covering, in ancient Egypt; and even in these later days, in that land, a funeral procession sometimes includes the favorite horses of the dead man, and also buffaloes, which are to be slaughtered at the grave, and camels bearing other food for distribution there. The procession itself is perhaps swelled by the members of various organizations with their re-

spective banners or standards. And the longer the cavalcade the more honor to the dead.

The Bible story tells of an impressive funeral procession going up out of Egypt into Canaan some thirty-five centuries ago. The patriarch Jacob had died in Egypt. His body had been embalmed there. Seventy days of formal weeping for him had been observed. After that, Joseph had requested the royal permission to bear his father's mummied body across the desert, to lay it away in the patriarchal family tomb at Hebron. This permission was granted.

"And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and . . . all the house of Joseph, and his brethren, and his father's house. . . . And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation [or, wailed with a very great and sore wailing; the Hebrew word employed here signifying that breast-beating which accompanies the Oriental wailings for the dead]: and he made a mourning [a season

of this grief-showing] for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians."[1] And they gave a name to that place, in memory of that impressive scene of Oriental lamentations.

It is the survival of the sentiment expressed in that funeral procession which bore the patriarch Jacob to his tomb, which has shown itself in these later days in the funeral processions at the burial of Napoleon in Paris, of Wellington in London, of Grant in New York, and of Sheridan in Washington. That sentiment is deeply fixed in the nature of man. It cannot be eradicated. At the best it can with difficulty be controlled. In fact, the agreeing upon desirable reforms in funeral customs is easier than the securing of their adoption.

Muhammad forbade the conventional wailing by women at a funeral, and the reciting of the virtues of the deceased while following him to the tomb; but the followers of Muhammad adhere to both these customs. Roman Catholic priests

[1] Gen. 50 : 1-11.

have issued many a caution to their poor parishioners to refrain from multiplying carriages in a funeral procession; but the funeral processions are not perceptibly shorter for these cautions. No dictates of prudence, nor counsels of sound advisers, seem able to induce the average family of moderate means to refrain from taking the sorely needed money of the living to extend the funeral procession of the dead, in our own day and land. And the reason for all this, or the sentiment which is the cause of all this, must be looked for in the significance of the funeral customs of the primitive East.

Apart from those distinctively religious services at the burial of the dead in the East, which are directly shaped by the special tenets of the various schools of religious thought in the world, there are many purely primitive customs in connection with funerals and burials, retained more or less generally among Oriental peoples. One of these is the habit of calling on the living to bear witness to the fitness of the dead for a life beyond the grave, or to bear their part in fitting him for that life. Thus in modern Egypt, as Lane tells us, at the close of the prayer for the

repose of the spirit of the deceased, the Muhammadan leader of the funeral services says to those present, "Give your testimony respecting him," and their answer comes back, "He was of the virtuous;" and not until then can the body be borne from the mosk to the grave.

In illustration of a kindred sentiment to this, in Palestine, Miss Rogers says that, in the Greek Church there, it is the custom of the officiating priest to ask pardon of the living for the dead before the body is removed from the church to the place of burial.

She instances the funeral of one Khaleel Sekhali, at Hâifa, where, at the close of the service, "the chief priest said to the congregation, 'Dear brethren and children, Khaleel Sekhali was a man who lived very long in this world. He has had a great deal of business, and has been in communication with a great number of people. It is possible that in certain transactions he may have given cause for offense. Some persons may have felt themselves insulted, some may have been grieved or offended, either with or without reason. This now is the time for pardon, and I hereby beseech you all present, and

by the blessing of God I implore you all to pardon him fully, to forgive him all offenses, as you hope to be forgiven. The whole congregation then answered, 'May God pardon him!'"

As showing that this is a survival of a primitive custom, we find that in ancient Egypt the right of burial was granted only to those who were acquitted of evil-doing by a tribunal of their survivors. As Sir Gardner Wilkinson says, even "the most influential individual could not be admitted to the very tomb he had built for himself, until acquitted before that tribunal which sat to judge his conduct during life." The king himself could be kept from burial, by charges against him, from his subjects, proved to the satisfaction of the judges who passed on his worthiness.

All along through the Hebrew Scriptures there are references to the lack of burial as the consequence of sin and crime. Thus in the Proverbs it is said:

> "The eye that mocketh at his father,
> And despiseth to obey his mother,
> The ravens of the valley shall pick it out,
> And the young eagles shall eat it."[1]

[1] Prov. 30 : 17.

The meaning of this would seem to be, not—as I supposed while a boy—that a special judgment of God is to bring a rebellious son to a violent death, but that in man's judgment rebellion against a parent will be deemed a sufficient cause for refusing burial to the unnatural son. Yet the lack of burial would have been deemed a sore judgment of God against any person in the ancient East.

Thus the bitterest prophecy of Elisha proclaimed against the idolatrous queen of Israel was: "And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her."[1] And in Isaiah's prophecy against Babylon, the gloomy declaration stands: "All the kings of the nations, all of them, sleep in glory, every one in his own house. But thou art cast away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a carcase trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people."[2]

[1] 2 Kings 9 : 10.

[2] Isa. 14 : 18-20.

The fact that Orientals were familiar with this custom of being called on to pass judgment on the dead, and to say whether they would give or refuse forgiveness to those who lay dead before them, must have put added meaning into some of the words of Jesus to his disciples, as those words fell on the ears of Orientals. Thus: "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."[1] And so again that petition in the Lord's Prayer: "Forgive us our debts, as we also have forgiven our debtors;"[2] with the comment upon it: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."[3]

Another of the primitive customs in connection with Oriental funerals is the preparation of supplies for the dead in the realms beyond the grave. Burckhardt tells of seeing white pebbles strewn over a grave in Nubia, with the thought that the soul of the deceased might find them

[1] Matt. 7 : 1, 2. [2] Matt. 6 : 12; Luke 11 : 4. [3] Matt. 6 : 14, 15.

convenient in telling his prayers; for the rosary has its origin in a primitive Oriental custom. We know from the disclosures of the tombs of Egypt that the ancient Egyptians were accustomed to provide food for the dead, leaving a full supply of it in their last resting-place. This custom still survives in China, in Russia, and in portions of Africa. Even among the Chinese in America it is adhered to. At the entrance of a receiving-tomb of the Chinese in a cemetery near San Francisco, I saw supplies of food provided for the dead whose bodies were there awaiting a removal to the land of their birth. While a Brahman in India lies waiting for burial, boiled rice and water are supplied afresh each day for the use of the deceased.

This custom, like many another Oriental custom, is found among the North American Indians, together with that of burying garments and war-weapons, and dogs and horses, for use by the dead in his spiritual existence. Similarly, in equatorial and Southern Africa, the wives of a dead king or chieftain, with other attendants, are killed, and buried with him, in order to be his companions or servitors in the life that follows

this. The sentiment that underlies this custom is apparently at the bottom of the practice of wife-burning in India; as, also, of practices akin to this among primitive peoples all the world over.

Although the burial quickly follows death in many portions of the East, the more violent mourning over the dead is by no means at an end with the burial. It is a primitive Oriental idea that the spirit of the deceased remains with, or hovers over, the body for several days after death. Three days are understood to be the limit of this lingering of the spirit; as three days are the ordinary limit of a guest's right to be provided for by any Oriental host whom he may elect, and as "three days of grace" are deemed a proper allowance of time in the performance of any contract, all the world over. During these three days the spirit of the dead is deemed as in a sense within hearing of the body, and the wailing calls on the dead by the mourning relatives are repeated accordingly, as at the hour of death.

It would seem to have been in view of this Oriental idea that Martha, the sister of Lazarus of Bethany, protested against the opening of

her brother's grave, when he had already "been dead *four* days," and when, therefore his body was beyond the hope of reviving.[1] And because Jesus rose from the dead on the third day, his disciples could see in his resurrection a fulfilment of the prophecy in the Psalms that the Messiah's flesh should not "see corruption."[2] Peter, referring to this point, says that David could not have been speaking of himself in this prophecy; for David remained in his grave indefinitely; but that by prophecy David "spake of the resurrection of the Christ, [in accordance with the fact] that neither was he left in Hades, nor did his flesh see corruption."[3] It was in order to make sure that the dead had remained dead, that the tomb was opened on the third day, as suggested in the visit of the women to the sepulcher of Jesus.

Violent mourning does not, indeed, end with the three days which follow a death, in the East. Like the marriage festivities, the funeral ceremonies are often continued through seven days and nights, and as feastings and rejoicings are the main features of the marriage celebration, so

[1] John 11 : 39. [2] Psa. 16 : 10. [3] Acts 2 : 22-32.

feastings and wailings are the prominent characteristics of the funeral week. When the patriarch Job was mourning his dead, his friends, as in duty bound, "made an appointment together to come to bemoan him and to comfort him"—with a hearty wailing. And when they were in sight of him "they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him [although they wailed over his lot]: for they saw that his grief was very great." [1]

Miss Rogers, describing one of these weeks of weeping, which she witnessed in Palestine, says: "I joined the mourners on the third day. As soon as I entered the house, I heard the minstrels and the loud cries of the people. . . . I was led into a large long room. Women were sitting on the floor in rows on two sides of it. An open space was left down the middle to the end of the room, where the widow sat apart, with her two youngest children lying at her feet. Her hair was disheveled, and she wore no covering on her

[1] Job 2 : 11-13.

head. Her eyelids were swollen with weeping, and her face pale with watching. She looked as if she had suddenly grown old. Her dress was rent and disordered.

"She had not rested or changed her garments since she heard the tidings of her husband's death. She kissed me passionately, and said, 'Weep for me, he is dead;' and then, pointing to her children, she said, 'Weep for them, they are fatherless.' I sat near to her. One of her children, who was about three years old, crept into my lap, and whispered, 'My father is dead.' Then he closed his eyes, and pressed his chubby little fingers tightly over them, saying, 'My father is dead like this—he is in the dark.'

"The wailing, which had been slightly interrupted at my entrance, was renewed with vigor. . . . There were many women from Nazareth and Shefa 'Amer and other villages. They had uncovered their heads and unbraided their hair. They looked dreadfully excited. Their eyes were red with weeping and watching. The air of the room was close and heated; for the widow and chief mourners had remained there for three days and two nights without rest, receiving guests who

came to mourn with them. The room was always filled; for as soon as one set of people left, another set came in. . . . Three rows of women sat on the matted floor on the right-hand side, facing three rows on the left. They were all clapping their hands or striking their bosoms, in time with the monotonous melody which they murmured.

"Presently an especial lamentation was commenced, to which I was invited to respond. I was still seated at the end of the room near to the widow. The women on my left hand, led by a celebrated professional mourner [the Oriental soprano], sang these eulogistic words with vigor and energy:

'We saw him in the midst of the company of riders,
Riding bravely on his horse, the horse he loved!'

The women on the opposite side of the room answered in a lower and more plaintive key, beating their breasts mournfully:

'Alas! no more shall we see him
In the midst of the company of riders,
Riding bravely on his horse, the horse he loved.'

The first singers sang:

'We saw him in the garden, the pleasant garden,
With his companions, and his children, the children he loved.'

The second singers answered:

'Alas! no more shall we see him
In the garden, the pleasant garden,
With his companions, and his children, the children he loved.'

Chorus of all the women, singing softly:

'His children and his servants blessed him!
His home was the shelter of happiness!
Peace be upon him!'

First singers—loudly and with animation, [in recognition of the primeval standard of character exhibited in hospitality:]

'We saw him giving food to the hungry,
And clothing to the naked.'

Second singers—softly and plaintively:

'Alas! no more shall we see him
Give food to the hungry,
And garments to the naked!'

First singers:

'We saw him give help and succor to the aged,
And good counsel to the young.'

Second singers:

'Alas! no more shall we see him
Give help and succor to the aged,
And good counsel to the young.'

Chorus of all the women, singing softly:

> He suffered not the stranger to sleep in the streets:
> He opened his door to the wayfarer.
> Peace be upon him!'

After this they started to their feet, and shrieked as loudly as they could, making a rattling noise in their throats for three or four minutes. The widow kneeled, swaying her body backward and forward, and feebly joined in the wild cry." And with a repetition of such scenes and sounds as these the seven days of mourning are continued in the East.

Beyond the funeral week, the period of special mourning for the dead is extended, in different portions of the East, to thirty days, to forty, to seventy, to one hundred; to a year, or even to two or three years, with seasons of renewed wailing at stated intervals during that entire period Describing these seasons of mourning in Upper Egypt, with their sounds of "such a sorrowful, slow, monotonous song of lamentation, . . . mingled with weeping and sobbing, that it thrills painfully through bone and marrow," Klunzinger says: "Thus for years does a mother or wife bewail one whom she has loved and lost, on cer-

tain days of the week, or on certain days of the year consecrated to the memory of the dead, collecting her female friends, relatives, and neighbors, and especially practiced mourning women, in order to relieve her sorrowful heart, and to have the virtues of the deceased duly sung; while the men gather round them a company of their friends, and cause the Korân to be read in memory of their lost ones."

Vambery says that, among the Toorkomans, "it is the practice, in the tent of the departed one, each day for a whole year, without exception, at the same hour that he drew his last breath, for female mourners to chant the customary dirges, in which the members of the family present are expected to join." Vambery adds that the members of the family who have a part in this mourning are not expected to intermit "their ordinary daily employments and occupations" for this purpose. Indeed, he says, "it is quite ridiculous to see how the Tûrkoman polishes his arms and smokes his pipe, or devours his meal, to the accompaniment of these frightful yells of sorrow. A similar thing occurs with the women, who, seated in the smaller cir-

cumference of the tent itself, are wont to join in the chant, to cry and weep in the most plaintive manner, while they are at the same time cleaning wool, spinning, or performing some other duty of household industry."

It is very easy to point out ridiculous aspects of social customs that are wholly unlike those with which we are familiar; and perhaps no phase of Oriental social life has been more fruitful of ridicule or contempt, among Occidentals, than its peculiarities of mourning. Christian observers have indeed declared that "in ninety-nine cases out of a hundred, this public manifestation [of grief over the dead in the East] is the work of that arch-tyrant, custom, and nothing more," and that at the best "it is artificial, hypocritical, slavish." Yet "every heart is human;" and if we begin by saying that no grief can be sincere on the part of those who recognize the obligations of custom in its public expression, and that it is simply ridiculous for a mother to sing a dirge in memory of her long-ago dead son while busy at her daily work for the living, which must be done even though the heart aches to breaking, we shall find that others than

Orientals are excluded by us from "the high prerogative of grief."

Custom in the matter of public mourning has large prevalence in the primitive East, as it has in the conventional West; but a comparison of the requirements of custom in this matter there and here, would certainly not tend to prove the greater insincerity of feeling on the part of Orientals. The first movement of an Oriental in expression of grief, beyond a cry, is in the direction of rendering one's self and one's dress unattractive if not absolutely repulsive. The woman must dishevel her hair, must besmear her face and hands, must divest herself of jewels and ornaments, must scrupulously refrain from any course which would seem to indicate a regard for her personal appearance. She must, during the intensity of the first few days of mourning, refrain from both food and sleep. Afterwards she must wear coarser clothing than before, or the finer clothing must be soiled or deprived of all show of newness.

It will hardly be claimed that Oriental custom, or fashion, so far, is designed or followed in the interest of a woman's self-seeking insincerity.

An Oriental woman may, indeed, in the hour of her bereavement, send for hired wailers, to sound in her ears the cries of sorrow that are in keeping with her sad feelings; but she would never think of sending, at such a time, for hired milliners and dressmakers, to arrange attractive articles of dress of the choicest mourning-material available, and in the most tasteful style of the current mourning garb. She may put too high a value on the bottled tears of sympathy given to her by her mourning friends; but she would never think of adorning herself with jet jewelry as a token of her comfortless sorrow.

Instead of bowing the window-shutters for a prescribed period after the funeral, in order that passers-by may be informed of her sorrow, she breaks the mirrors and destroys the choicest pieces of furniture in the house, in order that desolation may reign within the walls of her bereaved home. And the grief which finds its expression in these self-sacrificing manifestations at the time of the bereavement, has sufficient vitality to seek renewed expression, in various ways, after weeks and months, or even years, have passed. These ways of violent grief-show-

ing may not, indeed, commend themselves to our judgment or tastes; but let us not be so lacking in charity, or in a knowledge of human nature, as to claim that they have less reason to be deemed consistent with sincerity of feeling in the grief which underlies them, than the conventional modes of mourning which have so wide sway in the lands of our Western civilization.

Beyond all show of mourning in the homes of the dead, there is the custom of mourning over the graves of the dead, in the East, that is one of the more marked features and one of the more touching characteristics of Oriental social life. My first landing in Alexandria was on a Wednesday evening. On the day following, as I was on the edge of the city, I saw a large number of veiled women moving toward a neighboring cemetery, in the vicinity of the column known as "Pompey's Pillar." They were going to the graves of their dead dear ones, to weep there, or to adorn those graves with tokens of their loving remembrance. As I watched, their numbers multiplied. Not merely those recently bereaved, but those whose dear ones were buried long ago, were among these visitors to the cemetery. Two

and two, as a rule, they seated themselves, the one at the head and the other at the foot of a grave, and there bowed their heads in mourning.

In some cases a group gathered about one grave. Some entered into the chambers of larger tombs; while some found a place under a tent, or booth, or other temporary structure, erected for the purpose of shielding the mourners from inclement weather. Sobs and moans were to be heard from some of the veiled mourners, and wailings came from others. A great many had leaves of palm, or bunches of myrtle, in their hands, to place upon the graves over which they wept; every grave having an opening in its plaster covering for the reception of flowers and shrubs.

It was an impressive sight, that city of the dead swarming with loving mourners over its silent dwellers! And I found that that was an occurrence of every week, and oftener; as it had been for a long series of centuries. On Mondays and Thursdays—the days which were the market days in Palestine twenty centuries ago —this visiting of the graves of dead friends is a prevailing custom in the lands of the Bible.

And there is more or less of it on other days as well. All the way along my journeying in the East, I saw its repetitions.

In one instance I saw a gathering of children in bright dresses as visitors at a cemetery in Palestine. And at Nazareth, in the early gray of the morning of Easter Sunday, I saw two veiled women bowed over a grave not far from my tent, the one at the head and the other at the foot, in a drizzling rain, as if they had been there all night, or had come there "as it began to dawn toward the first day of the week,"[1] to manifest their unfailing love for him who lay buried there, awaiting the resurrection.

Surely a custom like this, based upon a profound sentiment which can sway an entire people, generation after generation, in the direction of a *show* of unselfish loving fidelity to dead dear ones, at the cost of time and comfort, week after week, for long years together, is worthy of respect and honor, rather than of ridicule and sneers.

This loving reverence for the dead, with a recognition of the continued relation of the dead

[1] Matt. 28 : 1.

with the living, shows itself in all the East, in the custom of public wailings over the dead, with invokings and evokings of the absent spirit. Such assemblies are to be seen in Bible lands to-day, as they are mentioned of old in the Bible text.

For example: Rachel, the loved wife of Jacob, and the mother of Joseph and Benjamin, is the type of the true mother in the minds of the ancient Israelites.[1] Her tomb near Bethlehem[2] was a landmark in the days of Samuel;[3] and its traditional site is reverenced to-day by Jews, Christians, and Muhammadans. And the public wailing of mothers over their children in the land of Israel has been likened ever since to the weeping of this typical mother, when, from her spirit-home, she mourned over Joseph her first-born, and again over her descendants, carried away into captivity, and seeming as dead.

There appears, indeed, to be a gleam of resurrection hope in this very acceptance of Rachel as a type of the mourning mother by the people of Israel. Jeremiah gives comfort in this direction when he declares: "Thus saith the Lord: A

[1] See Ruth 4 : 11. [2] Gen. 35 : 19, 20. [3] 1 Sam. 10 : 2.

voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the Lord; and thy children shall come again to their own border."[1] And this hopeless mourning of their dead by sorrow-stricken mothers in Ramah, when they might have had hope even in their sorrow, is referred to again in the New Testament, in connection with the wailing of the mothers of Bethlehem—near the tomb of Rachel—at the time of the slaying of the infants by Herod, in his purpose of compassing the death of Jesus.[2]

Even down to modern times there are illustrations of this custom of the periodic public wailing by women over their dead in burial-places within the former limits of the tribe of Benjamin, where the descendants of the younger children of Rachel were a people. Le Bruyn,

[1] Jer. 31 : 15-17. [2] Matt. 2 : 16 18.

a French traveler of a century and a half ago, reports such a scene as he observed it at the traditional site of Ramah. Seeing a large company of mourning women go out from Ramah toward a neighboring burial-place for the purpose of making their accustomed lamentation over the dead, he followed them, and from a convenient elevation watched their proceedings.

First they prostrated themselves on the graves, and wept there for half an hour or more. Then several of them arose and formed themselves into a circle by joining hands, as if they would take part in a circular dance. Into this mourning ring two of their number entered, and led in a wild dirge, clapping their hands and wailing vociferously. After a season of this demonstrative mourning, all returned to the graves to sit and weep there once more. Finally they returned to their homes singly or a few at a time. When they arose to join in the public wailing, LeBruyn noticed that each of them covered herself with a close black veil, the use of which is an Oriental mourning custom, having its survival in the thick mourning veil which is so common among us here to-day.

The custom of mourning periodically at the graves of eminent personages who died long, long ago, is a prevalent one in the East to-day, as it has been from time immemorial. Passing northward from Mt. Sinai into the desert, I came upon the tomb of Shaykh Szaleh, whose memory is honored in this way among the Bed'ween of that desert. Who Shaykh Szaleh was, or when he lived, is not clear; but his "name is hardly second to that of Moses among the Arabs."

As we approached the tomb, our Arabs showed more reverence than I saw them manifest on any other occasion. They bowed themselves in prayer at the entrance of the little whitened stone structure which covers the resting-place of the shaykh, or prophet, or saint, whose memory is held so sacred by their people. They took up dust from before the tomb, and scattered it upon their own heads,[1] and again upon the heads of their camels.

The inner walls of this tomb are garnished with ostrich eggs, and rich scarfs, and camel trappings, and hanging lamps, as votive offer-

[1] 2 Sam. 19 : 9; Job 2 : 12; 42 : 6; Lam. 2 : 10; 3 : 16; Ezek. 27 : 30; Rev. 18 : 19.

ings from reverent visitors. And such an offering is always safe in such a place in the East ; for to remove it would be a sacrilege, and Orientals are not sacrilegious. Once a year there is a gathering of Arabs at this tomb, with commemorative religious services, including a sacrifice. And this is only one such place among many, or above many, that are thus venerated by the Arabs. "There are very few Bedouin tribes," says Burckhardt, "who have not one or more tombs of protecting saints, in whose honor they offer sacrifices."

Not to speak of the tombs of Abraham and Isaac and Jacob at Hebron, there are traditional tombs, or muqâms, of prophets or shaykhs, on well-nigh all the hill-tops of Palestine, which are held in reverence by the people of that land, as covering the remains of those who though dead are still alive, and who have power to help or to harm those who approach their resting-places. We are told, indeed, by Major Conder, that "the influence of a powerful sheikh [represented by his tomb] is thought to extend ten or twenty miles round his mûkhâm." At a muqâm in honor of Samson, on a hill-top south of Gaza, to which

he is supposed to have carried away the gates of that city,[1] an annual commemoration of that grim athlete of Israel is still observed after the pattern of that at the muqâm of Shaykh Szaleh.

After the sacrifice by Jephthah of his only daughter, in accordance with his hasty vow after his victory, "it was a custom in Israel that the daughters of Israel went yearly to celebrate the daughter of Jephthah . . . four days in a year."[2] When King Josiah was killed, on the plain of Megiddo, by the archers of Pharaoh Necho, "all Judah and Jerusalem mourned for Josiah." And afterward it is said that "Jeremiah lamented for Josiah: and all the singing men and singing women spake of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations."[3]

The more primitive origin of this custom, or of its superstitious abuses, would seem to be indicated in the mention by Ezekiel of "the women weeping for Tammuz" at "the door of the gate of the Lord's house which was toward the North;"[4]

[1] Judg. 16 : 3. [2] Judg. 11 : 39, 40.
[3] 2 Chron. 35 : 22-25; see also Zech. 12 : 11. [4] Ezek. 8 : 14.

for the annual lament over Tammuz is supposed to represent the same idea as the annual lament of Venus over Adonis of the Greeks, and of Isis over Osiris of the Egyptians, while perhaps it was identical with the mourning of Ishtar over Dumuzi of the Chaldeans.

Hear the cry of Isis to her dead brother and husband, Osiris, in the literature of ancient Egypt:

"Look at me; I am thy sister who loveth thee.
Do not stay far from me, O beautiful youth!
Come to thine abode with haste, with haste.
I see thee no more.
My heart is full of bitterness on account of thee.
Mine eyes seek thee;
I seek thee to behold thee.
Will it be long ere I see thee?
Will it be long ere I see thee?
[O] excellent Sovereign,
Will it be long ere I see thee?
Beholding thee is happiness;
Beholding thee is happiness.
[O] god An, beholding thee is happiness
Come to her who loveth thee.
Come to her who loveth thee.
[O] Un-nefer, the justified,
Come to thy sister, come to thy wife.
Come to thy sister, come to thy wife.
[O] Urt-het, come to thy spouse.
I am thy sister by thy mother;

Do not separate thyself from me.
Gods and men [turn] their faces towards thee,
Weeping together for thee, whenever [they] behold me.
I call thee in my lamentations
Even to the heights of Heaven,
And thou hearest not my voice.
I am thy sister who loveth thee on earth;
No one else hath loved thee more than I,
[Thy] sister, [thy] sister."

That lament, of forty centuries ago, is almost identical in its strain and spirit with the lament over a husband or brother in Upper Egypt to-day; or at an Irish wake, in the region where that Celtic ceremony is still observed in its more primitive form. And even though it is a goddess mourning over a dead god who speaks out in this primeval lament, it is to be borne in mind that Osiris was counted as the representative of every dead Egyptian who was adjudged worthy of the rite of burial, and who therefore slept in the hope of a glorious resurrection.

And just here there is to be noticed a marked peculiarity of the Old Testament writings, in their contrast with other religious literature of the same age and earlier, concerning the hope of a life after death. It has even been questioned by many exegetes whether a single Old

Testament passage, just as it stands, shows unmistakably the writer's conviction that the dead shall live again, and that the present life is a probation for the life that follows this. The Old Testament silence at this point has, indeed, been accepted by many a student of the problem of human progress, as indicating that in the days of the Old Testament writing the idea of a future life was not yet developed among the Hebrews.

But outside history makes clear to us that in Assyria and Egypt, on either side of the Hebrew people, and also among their Canaanitish neighbors, at the time of the Old Testament writing, and long before, at whatever date that writing be fixed, the doctrine of a future life, and of future retribution, and of the influence of the life in the flesh on the destiny of the life in the spirit, was of unquestioned predominance. Moreover, we have no record of any people, in former times or later, so sunken in barbarism or so exalted in civilization as to be without some recognition of such a belief. Hence it is not only a most unreasonable but actually an incredible supposition, that the writers of the Hebrew Scriptures

were without any conviction or speculation in this realm of thought.

In the very earliest days of which we have any knowledge in Egypt, the life beyond the present was even more prominent in the popular mind than the life which was lived on earth. A tomb for the dead was counted as of greater importance than a house for the living. Preparing one's own tomb was a work worthy of one's best endeavors, in his freshest and most vigorous period of life; and a welcome gift from a royal father to his daughter, at the time of her marriage, was a first-class, well-finished tomb, as a resting-place for her body. The careful embalming of the body after death was in view of the value of a preserved body to the spirit which had left it for a season. Every funeral dirge was based on the belief that the dead one was still alive, and that its permanent destiny was affected by its earthly career.

Over the tombs of the ancient Egyptians there were sometimes inscribed calls to the passer-by to halt and offer up supplications for the souls of those who rested there. At the entrance to the more imposing tombs there were chambers

in which the family and friends of the deceased would gather from time to time to offer prayers in behalf of those who had left them, and whose spiritual presence seemed to be recognized.

Referring to these requests for prayers graven on the funerary tablets in ancient Egypt, Dr. Amelia B. Edwards emphasizes the fact that the burden of the intercessory supplications asked for was needful supplies for the deceased in the intermediate state. She cites an inscription at the tomb of Pepi-Na, of the sixth dynasty, long before the days of Abraham, and which she fixes at thirty-five centuries before our era :

> " O ye who live upon the earth !
> Ye who come hither and are servants of the gods,
> Oh, say these words [of prayer to Osiris] :
>
> 'Grant thousands of loaves, thousands of jars of wine, thousands of beeves, thousands of geese to the Ka [the life or vital principle] of the Royal Friend Pepi-Na, Superintendent of the Royal Household, and Superior of the Priests of the Pyramid of King Pepi.' "

And she adds, as to the antiquity of the belief by the Egyptians in the immortality of the soul : " Look back as far as we will into the darkness of their past, question as closely as we may the

earliest of their monuments, and we yet find them looking forward to an eternal future."

Under the influence of such ideas as these Moses was trained. All the Hebrews were affected by them. Yet no clear recognition of these ideas is given in the writings of Moses, or of his disciples for centuries after.

The dirges seem to have been much the same in Palestine as in Egypt. The funeral and mourning customs of the Hebrews were not materially different from those of the Egyptians. The care of the dead was as reverent, and the memory of the dead was as faithfully honored, in the one land as in the other. Yet while the Egyptian religious literature gave more emphasis to the importance of the future life than to that of the present, the religious literature of the Hebrews seems to have practically ignored the fact of an existence beyond the grave. With the belief of the Hebrews on this point as it must have been, the silence of the Hebrew sacred oracles on this point as it is, is certainly most remarkable.

Here are books by the score, written by different men, at various times in a sweep of a thou-

sand years, and in countries widely separated; books of history; books of prophecy; books of poetry, of proverb, and of precept; books treating of life and of death, of duty, of danger, and of hope; the writers themselves living in the thought of a future life, planning with reference to it, giving expression to their feeling concerning its great realities whenever they bore a part in a funeral service or uttered a lament over a dead loved one; with not one of the writers in any one of the books saying a single well-defined word in expression of his personal belief in this realm of truth, or in clear recognition of the universality of a common conviction on the general subject. Is not this a wonder?

An unmistakable tendency of the human mind is, and always has been, to question and speculate concerning the possibilities of the life beyond the grave. The theme of themes in the world's thought, and in the religious writings of the world, during all the centuries of the Old Testament's preparation, was the state of man in the world to come. Yet that theme of themes was religiously excluded from all the Old Testament pages. How can this be accounted for so

simply and so reasonably as by admitting that these writers were guided and controlled by a Power outside of and above themselves, both in what they should say, and in what they should leave unsaid? And to admit this is to admit the truth of the unique inspiration of the Old Testament Scriptures in their time and place.

The importance attached, in ancient Egypt and in other lands adjacent to the land of the Hebrews, to the life beyond the grave, caused the present life to be overshadowed by that which is to come. And the thought of those who had gone before, as still living, came to be a temptation to think of them as superior to those in the flesh, so as to be objects of veneration and worship. In this way, polytheism had grown up in lieu of primal monotheism; and the simplicity of the worship of the one God, in loving fidelity to his service here and now, was replaced by varied forms of the worship of deified ancestors, in the hope of having a place with them hereafter.

It was needful, therefore, that the chosen people of God should be called away from thinking of the many in heaven, to the thought of the

one God of heaven and earth, and should be taught that that God is best pleased by men's doing their present duty in the present life. And thus it is that the silence of the Old Testament scriptures on the subject of the future state is in accordance with the spirit and purpose of those writings.

All the while, however, as the study of the funeral and mourning customs in the East, ancient and modern, is in itself sufficient to show, the Hebrews recognized the relation of the life that is to the life that is to come; as that relation has been recognized, in one way or another, by all mankind from the earliest days of which history gives us any trustworthy record or any perceivable intimation. And so the funeral and mourning customs of the East had their part in keeping alive a sense of this great truth among the people who were the representatives and custodians of the purest religious truth known to man, until the time had come for a bringing of life and immortality to light in the added revelation of Jesus the Christ.[1] Yet even now there is a danger of our giving a prominence to the

[1] See 2 Tim. 1 : 10.

future state, and to its dwellers, that is not justified by the teachings of Jesus or of his immediate representatives.

And here I close the treatment of these three phases of Oriental social life: weddings and betrothals, hospitality, and funerals and mourning. Apart from the interest that attaches to the consideration of these themes as showing us more vividly the people of Bible lands as they were in the days of the Bible writing, there is, I think, a special value in the bearing of the facts thus brought out on questions of peculiar moment in the history of our race.

The study of betrothals and weddings, on the lines of the most ancient history of which we have any authentic record, indicates the primeval nobleness of man as evidenced in his earliest estimate of woman and in his earliest standard of family life. Monogamy, not polygamy, nor polyandry, nor promiscuity, was "from the beginning"[1] the basis of the family relation.

The study of the virtue of hospitality along the same lines, indicates a primeval recognition

[1] Matt. 19: 4-8.

of the brotherhood of man as a consequence of the fatherhood of God, and discloses a universal standard of character among primitive peoples, in an ideal of duty recognized by them and divinely approved in the Bible record. He who receives and honors a stranger-guest as a child of God thereby signifies his readiness to welcome the Son of God when he appears as the manifestation of God.[1]

The study of funeral and mourning customs, in a similar light, indicates a primeval recognition of the truth of a life beyond the grave, and of the fixing of its destiny by the personal character disclosed in the present life. Every wailing cry to the dead in the form of question or entreaty, and every proffer of help to the departed in the form of gifts at the grave for the supply of their needs, is in witness to the truth that death does not end all.[2]

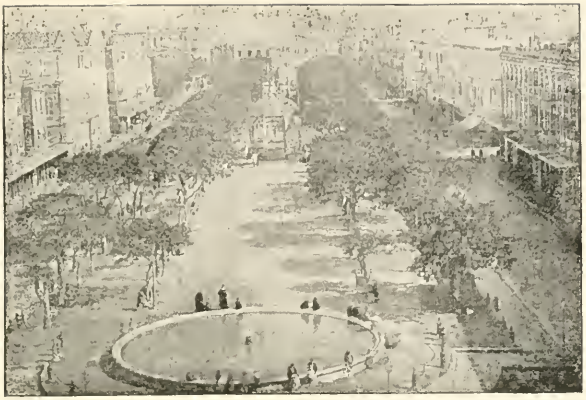
And a comparison of these facts with the teachings of the Old Testament scriptures incidentally points to a divine control of the treatment of this theme in the Old Testament and in the New. The silences of the Bible as truly as

[1] Matt. 10: 40. [2] Heb. 9: 27.

its utterances are proofs of the inspiration that restrained and guided its writers.[1]

And these important disclosures in the sphere of Oriental social life are but suggestions of the very many truths to be brought into a clearer light by a study of the Bible record in comparison with the manners and customs of the people of Bible lands. The text of the Bible has a new meaning when we understand the ways of the men who wrote it, and the peculiarities of the countries where they lived.

[1] Deut. 29 : 29; John 16 : 12.



THE VOICE OF THE FORERUNNER.

My first sight of the East was at Alexandria. And that first sight was so thoroughly Oriental, so thoroughly un-Occidental, so utterly unlike anything and everything I had ever seen before, that it is stamped upon my mind to-day with a freshness and vividness that make all other remembered scenes of the East little more than variations and modifications of what then caught my eyes. All the East was before me in a single glimpse.

The glimpse was from the sea, as we ap-

proached from Naples. What a Babel and what a Pandemonium as the motley crowd, of all shades of complexion, and in all varieties of Eastern costume, clambered on to the steamer's deck, and yelled or jabbered in all languages, and crowded and jostled and pushed and gesticulated excitedly, as if *their* very lives were in jeopardy, and everybody else's would have to be! Egyptians, Arabs, Moors, Nubians, Abyssinians, Turks—from dingy yellow through swarthy red and olive and brown to jetty black. Turbans and tarboushes and bare heads; flowing robes and baggy trousers, and naked limbs and bodies, in undistinguishable confusion. Boatmen, porters, hotel runners, hucksters, guides, interpreters, dragomans, and officials of various grades, —all equally vociferous, violent, persistent, and seemingly unsane.

How the boatmen battled for a place at the steamer's accommodation ladder, with their primitive and varied craft, forcing off a rival's bow, and crowding in past it, even springing forward to hurl back, with loud curses, the competing boatman himself, as if it were in the final struggle of pirates for a first boarding of a coveted treas-

ure ship! And what a clutching there was at the passengers and their baggage on the part of boat and hotel applicants! What giants of strength there were in some of those brawny Nubian porters, who swung themselves recklessly among the lighter forms of agile Arabs, and the skinny, withered frames of older Egyptians! One of these Nubians seized a huge traveling trunk of our party, at a signal from our chosen hotel agent, and, throwing a stout cord or small rope around it lengthwise, he stooped at its other end, with his face from it, and, passing the loop of the cord around across his forehead, he rose up, taking the trunk end-wise on his back—its weight steadied by the cord across his forehead; then he coolly had a second trunk lifted on to his head above the first, and he stepped off lightly with that superincumbent head-dress, apparently no more burdened than an American lady with her winter's bonnet-pile of velvet and lace and feathers.

From sea to shore was only from the shadow to the substance, from the glimpse to the clear vision, of Oriental life. Where but in the East could be seen what was before us and about us

at every step in the more crowded streets of Alexandria? Where in all the East could anything else be looked for? Leaving the European quarter, in the vicinity of the Place Muhammad Alee, shortly after our arrival at the hotel, I found my way with a friend into the closely packed Arab districts, and was soon in the bewildering maze of Oriental sights and sounds.

How those narrow streets were packed, and with what grotesque appearances! Half-naked cripples and blind beggars, veiled women, men in bright-colored garments, and children in none, were everywhere. Shop-keepers squatted at the window-like openings of their dog-kennel shops on either side of the way. Children were making mud-pies under the very feet of the passers. Tumble-down buildings seemed overhanging the middle of the burlesque street, and mosk minarets uplifted themselves against the sky beyond the buildings in the distance. Donkeys trotted through the crowd as a part of it at every turn. Long-eared goats thrust their noses between the buyer and the seller of sweets, or of leeks and onions. Occasionally a buffalo cow, drawing a rude cart, or again a heavily loaded camel, pushed

itself into the throng, rather than through it. Water-carriers, with their huge goat-skin bottles and their tinkling brass cups, proffered "the gift of God"[1] to the thirsty. All the city seemed gathered at every door,[2] with the same purpose and with no purpose. Illuminated bits of every picture of Eastern life which I had ever seen in print or in paint from childhood up were tumbling before my eyes in kaleidoscopic confusion and attractiveness; and sounds of the peculiar wail of Egyptian music came floating into my ears as we moved on in wonderment from street to street, gradually nearing the open square once more.

It was out of all this confusion, and amid all this bewilderment, that suddenly a sharp, clear sound was heard: "O'a!" (Take care!) "Ya-meenak! Shemâlak!" (To thy right! To thy left!) and as I turned to learn its meaning, I saw a lithe-limbed young Egyptian gaily dressed, with his loins girded, coming on the run, swinging a light staff in his hand, and repeating his cries to the throng in the street to make way for those who were to follow. Close behind him

[1] John 4 : 10. [2] Mark 1 : 33.

came an open carriage, drawn by a span of showy horses, containing an officer of the government and a gentleman friend.

That was my first sight of a runner before a rider,—of the typical forerunner of the Oriental sovereign's chariot, according to the Old Testament story. When Ahab, king of Israel, drove furiously before the coming storm across the broad plain of Esdraelon, from the base of Carmel to his ivory palace at Jezreel, after the slaughter of the priests of Baal, the weird old prophet of the wilderness was his forerunner, after this unchanging Oriental fashion. "And the hand of the Lord was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." [1]

When the Israelites clamored for a king to rule over them, Samuel warned them, saying : "This will be the manner of the king that shall reign over you : he will take your sons, and appoint them unto him for his chariots, and to be his horsemen ; and they shall run before his chariots." [2] And when the Israelites were granted a king, they found what it was to have their sons as runners before the royal chariot. In Absalom's

[1] 1 Kings 18 : 45, 46.

[2] 1 Sam. 8 : 11.

attempt to outdo the display of Saul and David in this line, "Absalom prepared him a chariot and horses, and fifty men to run before him." [1] That was a chance for the young runners!

The first illustration to me of this Bible figure was by no means the last in my journeying. During my stay in Cairo, one of the commonest sights was a carriage of a pasha, or a carriage containing ladies of the khedive's hareem, preceded through the crowded streets by one "saïs" (the forerunning groom), or by two or more, calling aloud for the clearing of the way. And when our little party rode out along the banks of the Nile, and on to Gheezeh, to visit the pyramids and the sphinx, a handsome young "saïs," bedecked with scarlet and blue and green and gold, ran before us at top speed, calling out for a clear path for *us*, among the loaded camels and the ambling donkeys and the toiling foot-passers, from the city's heart into the desert wastes. For in these days of Egypt's decline it is as easy to hire a once royal equipage, and to secure the once royal honors, by the hour, as it is to hire a turnout with liveried coachman and footman in New York

[1] 2 Sam. 15 : 1.

or Philadelphia, when you want to have the credit of a carriage of your own without its trouble and expense.

That cry in the streets of Alexandria was also the first illustration to me of the voice of one crying out of a wilderness throng, "Prepare ye the way of the coming one." [1]

In the Bible figure of the crier before the coming One, there is a call of the forerunner to prepare the way, as well as to yield it, for him who approaches:

> "The voice of one that crieth:
> Prepare ye in the wilderness the way of the Lord,
> Make straight in the desert a high way for our God.
> Every valley shall be exalted,
> And every mountain and hill shall be made low:
> And the crooked shall be made straight,
> And the rough places plain." [2]

A brief experience on the wilderness and desert roads of Egypt and Arabia, and on any of the roads of Palestine, would be sufficient to show the need of special preparation if those roads were to be passable, and the value of such preparation when it has been secured. At the best,

[1] See Isa. 40 : 3; Mark 1 : 2, 3; John 1 : 23. [2] Isa. 40 : 3, 4.

a road in those regions is little more than a hardly recognized track over the sands or the loose stones, or along or across the cliffs and rocky hillsides. The shifting sands, or the wash of the rushing watercourses of the rainy months, will destroy at one season what was a tolerable path at another.

The work of preparing, or of repairing, these roads in advance of the coming of a royal personage, is continued to the present time. At Hebron, as our party entered the Holy Land from the desert below, we were told that the Crown Prince of Austria was just before us, and that the word had gone out from the Turkish authorities to prepare his way in advance. At this our dragoman was delighted, as he was sure we should find the roads in excellent condition all the way northward. Again and again he said, gratefully: "This road has been prepared for the prince. I wish there was always a prince before us." *He* evidently thought that the road was better than usual; but we did not see how it ever could have been worse. At one point and another we were told that the road we then traveled was prepared, or was improved, for the Prince of

Wales, or for the Grand Duke Alexander; and in all these cases it was evident that the voice of a forerunner had been heard in advance of the son of royalty: "Prepare ye the way of the coming one."[1]

[1] See Isa. 40 : 3 ; Mark 1 : 2, 3; John 1 : 23.

PRIMITIVE IDEA OF "THE WAY."

The ancient Oriental idea of a road, an idea which still has large prominence in the East and elsewhere, is of the highway of a king. Roads were originally built by the king, and for the king; and they were kept in repair, or put in repair, according to the king's need of them. Roads had their incidental advantages for the king's subjects, but only by the king's grace. This Oriental idea of a highway affects all Oriental uses of the term road, or way, or highway. The Hebrew word *derekh*, and the Greek word *hodos*,

translated "way" in our English Bible, mean "road," or "trodden path," or "highway;" and this term is employed both literally and figuratively in various connections, yet always with the root idea of the road of a king in the realm of his kingdom.

One of the earliest historic mentions of royal road-building is in the Egyptian records of the Nineteenth Dynasty, where Sety I., the father of Rameses II. (supposed to be the Pharaoh who oppressed the Hebrews), built a road over the desert into the gold-mines of Upper Egypt and Nubia, making it available by sinking wells, or cisterns, along the route. The road which both Sety I. and Rameses II. took on their warlike journeys into Syria, was known as the Royal Road, or the Pharonic Road; and the same road was later known as "Sikkeh es-Sooltanieh," or the Sultan's Road.

Professor Sayce, writing of the times of the ancient Assyrian Empire, says: "Western Asia was more thickly populated then than is at present the case, and the roads were not only more numerous than they are to-day, but better kept. Hence the ease and rapidity with which large

bodies of men were moved by the Assyrian kings from one part of Asia to another. Where a road did not already exist, it was made by the advancing army, timber being cleared and a highway thrown up for the purpose. As road-makers the Assyrians seem to have anticipated the Romans," and all their roads were ways, or paths, of imperial progress.

Among the reported wonders wrought by the semi-mythical Semiramis, in the earlier days of the Babylonian empire, is the building of a royal road through Media. Diodorus says that on her march over a rough and precipitous mountain country in that direction, "she became ambitious . . . at once to make a deathless memorial of herself, and at the same time to make for herself a road [*hodos*, a way] which would be a shorter cut. Therefore, she digged down the crags and filled up the hollow places, and so prepared a road which was more expeditious, and which was of great cost. And until now it is called from her [the Road of] Semiramis. . . . After these things she went through Persia, and every other land which she ruled throughout Asia. And everywhere digging through the

mountains and the steep rocks, she prepared roads at great expense." Thus in the earliest empire of history,[1] the symbol of royal greatness was royal road building.

In ancient Persia, again, as Herodotus informs us, Darius established a royal road, from Susa to Sardis, in order to secure rapidity of communication in the transmission of his orders to the provincial governors. This road was more than fifteen hundred miles long, or a journey, by horses, of ninety days. Along its route were post-houses and relays of horses for the accommodation of his couriers or caravanseries. "Inns were to be found at every station; bridges or ferries were established upon all the streams; guard-houses occurred here and there, and the whole route was kept secure from the brigands who infested the empire." This highway of the king was of no small value to the ordinary traveler, with its privileges and its protection; although its proprietorship and its primal purpose were exclusively the king's. One of the great projects of Alexander the Great, in contemplation at the time of his death, "was the construc-

[1] See Gen. 10 : 8-10.

tion of a road all along the northern coast of Africa, as far as the pillars of Herakles."

The chief road through ancient Edom, as also through the land of the Amorites, in the days of Moses, was known as the king's way, and permission for strangers to pass over it must be sought of the king.[1] The Israelites were directed to build roads, or highways, through the Land of Promise, when they should have it in possession,—roads which should be counted as the Lord's highways to the appointed cities of refuge.[2] Josephus tells us that Solomon made a finished and substantial stone causeway along the roads which led to his royal city, not only to render those roads easy of travel, but "to manifest the grandeur of his riches and government."

Even all the great roads of the Roman empire, which held the civilized world in a network, were designed and built as royal roads, as roads of empire; built first as military roads, and kept in repair primarily as a means of governing. "It was not until the Romans had engaged in comparatively distant wars, with the Samnites and Italiote Greeks," says a well-known writer on

[1] Num. 20 : 14-20; 21 : 21-23. [2] Deut. 19 : 1-3.

Roman antiquities, "that the necessity of keeping up regular and secure communication with the armies became imperative; and accordingly about the middle of the fifth century [B. C.] they appear to have commenced upon a large scale the construction of those great military roads (*viæ militares*) which have proved some of the most enduring monuments of their greatness."

Rome was indeed distinguished as the road-maker of the world; and it was because the world's roads everywhere were controlled by Rome in the day of its greatest power, that the Romans could say proudly, wherever they found themselves, "All roads lead to Rome." The famous *Via Appia*, built in the fourth century before our era, and known as the Queen of Roads (*Regina Viarum*), stands to the present day, even after a thousand years of neglect, as a monument of the labor and expense and skill lavished on the royal way to and from the capital of the world, in aid of the world's government and supply. And all this work was but a Roman adaptation of the Oriental idea of roads and road-making, in an empire which was both Eastern and Western in its scope.

From the Talmud we learn that each year a new order was issued, on the first of the month Adar, for the inspection and repairing of the roads leading to Jerusalem, as well as those leading to the cities of refuge. The branches of all trees which bordered a road must be cut off at a height sufficient to permit a camel with his rider to pass under it, without danger of such a calamity as Absalom's.[1] And the balconies and other projections of houses along the line must conform to the same rule, with the farther limitation that they should not darken the street by their shadows. And these were the royal requirements for the preservation and annual repairing of the royal roads of the land of Jehovah.

In many parts of the East the ancient roads were prepared or repaired only at the special call of the king, for his special service on an exceptional occasion. "Even as it is written in Isaiah the prophet :[2]

> 'Behold, I send my messenger before thy face,
> Who shall prepare thy way [thy road];
> The voice of one crying in the wilderness,
> Make ye ready the way [the road] of the Lord,
> Make his paths straight.'"[3]

[1] 2 Sam. 18 : 6-9. [2] Isa. 40 . 3. [3] Mark 1 : 2, 3; see John 1 : 23.

Bruce, the famous African traveler, tells of a custom of the king of Abyssinia, in making ready for one of his military campaigns, which illustrates this Oriental call for the preparation of the road for the coming of the king. The first proclamation goes out through the king's dominions, announcing his proposed movement, in this form: "Buy your mules, get ready your provision, and pay your servants; for after such a day, they that seek me here shall not find me." Then, a little later there follows another proclamation: "Cut down the kantuffa in the four quarters of the world; for I do not know where I am going." This "kantuffa" is a troublesome thorn-tree, which impedes the progress of a march by catching at the clothing of the rider, or by scratching and stinging his flesh.

Bruce adds, that on one occasion when the king's outer robe was pulled off by a branch of the kantuffa, as he was on a march, the king sent immediately for the "shum," or local ruler, of the district, and had both him and his son executed by hanging from that kantuffa tree which they had neglected to cut down according to the requirements of the king's proclamation. Any

one who has been compelled to push his way on horseback through the sharp thistle-bushes, or the masses of the prickly pear, along some of the lowland roads of Palestine, will appreciate the feelings of the king of Abyssinia, even if he does not altogether approve the vigorous retaliatory measures of that king.

Dr. William M. Thomson says, in illustration of the royal call for the preparing of the way in the East in modern times: "When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation to all the inhabitants, to assemble along the proposed route and prepare the way before him. The same was done in 1845, on a grand scale, when the present sultan visited Brusa. The stones were gathered out, crooked places straightened, and rough ones made level and smooth."

In connection with these calls for public service, the criers who announce the command of the ruler to the people precede their statement of the duty imposed, by the threefold repetition of a call equivalent to the injunction, "He that

hath ears to hear, let him hear."[1] On hearing this call, every person has a duty of turning away from every other occupation, and of listening as for his life. The royal summons to him to hear carries with it an admonition of his responsibility for hearing, and a warning of the peril of neglecting to hear. He has no excuse for ignorance after that call on him to open his ears to the message from his ruler.

From the Oriental idea of a road or highway as the peculiar possession of a king, to be always at his disposal and for his service, and to be made ready and kept in order at his call, there seems to have come the common term "king's road," as applicable to a public highway, in more or less of the European countries. And the same idea gives color to all the uses of the term "road" or "way" when applied to a course of conduct or to a system of religious truth.

To the Oriental mind, a road, a way, the king's highway, includes primarily the idea of a kingdom; of a kingdom planned and a kingdom controlled. Again, it includes the idea of a personal

[1] Matt. 11 : 15; 13 : 9, 43; Mark 4 : 9, 23; 7 : 16; Luke 8 : 8; 14 : 35. See, also, Isa. 6 : 9; Ezek. 12 : 12.

sovereign; of a sovereign whose plan is back of that highway, and whose purpose is before it. Yet again it includes the idea of the king's commandment, in the building of that road and in the keeping of it in repair; of a sure course to one's destination by means of that road; of safety while on that road; of duties which grow out of being on the line of that road; of the duty of watching for the king's coming, and of making the road ready for his passage; of the duty of following in the train and in the service of the king, when he is moving along that road. And this covers everything that we understand by the way of duty, the way of privilege, the way of safety, in our moral and spiritual life-course; the way, or the road, which God has planned and provided for the control of, and as a means of intercommunication throughout, his kingdom; for the progress of his providential movements, and along which he would have his servants to advance, or to stand, at his call.

The term "Taouism," as applied to one of the religions of China, is from the Chinese *tao*, the "way" or the "path;" and it indicates as thus used the search for, or the study of, the path of

holiness. "Shintooism," the designation of the ancient religion of Japan, is from the Chinese *shin*, "god," or "spirit," and *tao*, "the way," the path of the gods. Booddhism makes much of the path or way, even though it ignores the Sovereign whose "way" is to be traveled. Booddha's "Dhammapada," or guide in the progress toward Nirvana, is the "Path of Virtue," or the "Way of Holiness." The Orthodox Muhammadans call themselves "Sunnis," or "People of the Path." "Sunnah" is a path, or road, or way; and it is applied to the example and teachings of Muhammad. The stricter followers of the prophet say that the "way" of Muhammad is indicated in what he said, in what he did, and in what he sanctioned by his silence when it was said or done in his presence. And so in Oriental thought generally the "way" is the path or road that has been prepared for travel by those who would go aright.

This idea of a road as the highway of God's kingdom, shows itself all along in the Bible record. Hardly had the Israelites moved out from Egypt to enjoy the privileges of Jehovah's kingdom, before they gave themselves up to the

worship of a golden calf, and the Lord's word came to Moses on Mount Sinai: "Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them [out of the highway along which I started them]."[1] And, again and again, fidelity to God's service is spoken of as continuing in "the way which the Lord thy God commanded thee to walk in."[2]

And because there are roads, or seeming roads, or pathways, which are not the king's highway, frequent mention is made in the Bible of ways of evil, as well as ways of good,—roads within the kingdom which are not roads of the kingdom; just as there are said to be, in a sense, "gods many, and lords many," while "there is no God but one,"[3]—false gods which are no gods, roads which are no roads. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."[4] "Enter not into the path of the wicked, and walk not in the way of

[1] Exod. 32 : 7, 8.

[2] See Deut. 13 : 5; 31 : 29; Judg. 2 : 22; 2 Kings 21 : 22; Jer. 5 : 4, 5.

[3] 1 Cor. 8 : 4, 5.

[4] Prov. 14 : 12; 16 : 25.

evil men. . . . The way of the wicked is as darkness: they know not at what they stumble."[1] "The way of the treacherous is rugged."[2] "The way of the sluggard is as an hedge of thorns: but the path of the upright is made an high way."[3] "Envy thou not the man of violence, and choose none of his ways."[4] "Thus saith the Lord: Behold, I set before you the way of life and the way of death."[5] "Wide is the gate, and broad is the way, that leadeth to destruction. . . . Narrow is the gate, and straitened the way, that leadeth unto life."[6] And this view of the possibility of being out of *the* way while in *a* way gives added force to the cry of the Psalmist: "Teach me thy way, O Lord; and lead me in a plain path."[7] "Teach me thy way, O Lord; [and] I will walk in thy truth."[8] It also gives added preciousness to the Lord's assurance to those who trust in him: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left."[9]

What light all this throws on the Old Testa-

[1] Prov. 4 : 14, 19. [2] Prov. 13 . 15. [3] Prov. 15 : 19.
[4] Prov. 3 : 31. [5] Jer. 21 : 8. [6] Matt. 7 : 13, 14.
[7] Psa. 27 : 11. [8] Psa. 86 : 11. [9] Isa. 30 : 21.

ment prophecies concerning the Messiah and the Messianic kingdom! And how it clears up the New Testament references to Christ as the Way, and again to Christianity as the Way of Christ! When the old kingdoms of Judah and of Israel were failing, or had already passed away, the Lord's promise was that a new kingdom should be established, and a new King should come to reign gloriously in that kingdom. The sign of that kingdom was similar to the sign of the ancient kingdoms of Egypt and of Babylon and of Persia; a highway should be builded in advance of the King's coming, and that highway should be extended and established for the benefit of all the subjects of the King. The old prophets cried cheerily, in the days of darkness and despondency:

"Comfort ye, comfort ye my people,
Saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished. . . .
The voice of one that crieth,
Prepare ye in the wilderness the way of the Lord,
Make straight in the desert a high way for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it." [1]

"And I will make all my mountains a way,
And my high ways shall be exalted." [2]

"For in the wilderness shall waters break out,
And streams in the desert. . . .
And an high way shall be there, and a way,
And it shall be called the way of holiness;
The unclean shall not pass over it; but it shall be for those:
The wayfaring men, yea fools, shall not err therein.
No lion shall be there. . . .
But the redeemed shall walk there." [3]

"Behold, I send my messenger, and he shall prepare the Way before me." [4] And so on in repeated and remembered prophecy, until John the Baptist came "preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand;" and his voice was recognized as

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight." [5]

When Jesus came, he said explicitly of himself: "I am the Way. . . . No one cometh unto the Father but by me." [6] And after this the Mes-

[1] Isa. 40 : 1-5. [2] Isa. 49 : 11. [3] Isa. 35 : 6, 8, 9.
[4] Mal. 3 : 1. [5] Matt. 3 : 1-3. [6] John 14 : 6.

siah's kingdom, the Messiah's cause, the Messiah's service, and the Messiah himself, were frequently spoken of by his followers and by his enemies as the Way. Even the chief priests and the scribes said craftily to Jesus: "Thou . . . teachest the Way of God."[1] Paul said of his earlier zeal against Christianity: "I persecuted this Way unto the death."[2] And at Ephesus Paul found some who "were hardened and disobedient, speaking evil of the Way before the multitude."[3] Again the appeal came to the Hebrews of old, as it comes to all of us to-day: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the Way which he dedicated for us, a new and living Way, . . let us draw near with a true heart in fulness of faith."[4]

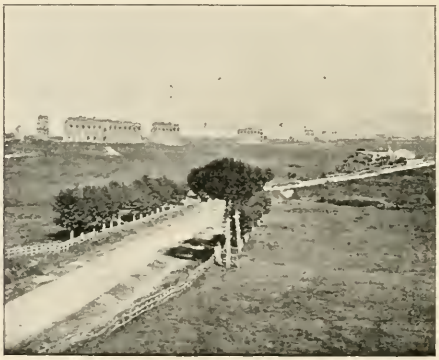
The fulness and the force of the Oriental figure of the Way, and of its preparing, once recognized by the reader of our English Bible,[5] its various and varying applications throughout the Old Testament and the New are simple and evident,

[1] Mark 12 : 14; Luke 20 : 21.

[2] Acts 22 : 4. [3] Acts 19 : 9-23. [4] Heb. 10 : 19-22.

[5] This word "Way" occurs more than six hundred times in the Old Testament, and nearly one hundred times in the New.

and always to the advantage of the truth. The Book written by Orientals, primarily for Orientals, must be read in the light of Oriental modes of thought and speech in order to be best understood and appreciated.



THE ORIENTAL IDEA OF "FATHER."

The term "father" has a much wider scope in the East than as ordinarily employed in the languages of the West. In the East the term "father" applies not merely to the parent of his children, but to the head of a household, to the senior of any allied party or group, to the chief of a tribe, to the sovereign of a nation, to the ancestral founder of a people, and so on all the way up to the eternal Father—God. This it is which gives to the Fifth Commandment its place in the first table of the Law, instead of

the second; as looking upward, and not outward; as including those over, rather than those alongside of, the persons enjoined.

I had an illustration of this truth at the very beginning of my desert life in the East. My two traveling companions were young men, neither of them being a relative of mine. This fact was well understood by our Egyptian dragoman; but when we first met old Shaykh Moosa, who was to convoy us from Cairo to Sinai, the three were presented to him as—"Mr. Trumbull and his two sons." At this I touched the dragoman, and said quietly,

"Not my *sons*, but young friends of mine."

"That's all right," said the dragoman. "*He* wouldn't understand anything else."

Then I found that each traveling party was known as a "family," of which the senior member was the "father." So it was simply a choice in our case whether I should be called the young men's father, or one of them should be called mine: one of us must stand for the father of the other two. In view of this alternative, I, from that time on, passed as the father of the "family" until the desert was crossed. While in mid-desert we were told that a European family had

passed that way not long before. Inquiring more particularly, we learned that the "family" consisted of a photographer and his two assistants. Had it been a party of seven bachelors all of the same age, it would have been still one family, and the most venerable appearing man among them would have been called the "father" of the other six.

There is nothing new in this comprehensive view of the term "father." The Bible abounds with illustrations of it. In the very earliest story of the race, it is said of Jabal: "He was the father of such as dwell in tents and have cattle."[1] Here the fatherhood is clearly not of natural descendants, but of those who follow in the same line of life and occupation. Of Jubal, similarly, the record is: "He was the father of all such as handle the harp and pipe."[2] God's specific declaration to Abraham was: "The father of a multitude of nations have I made thee;"[3] and the inspired comment on this declaration is: "That they which be of faith [all of them, of whatever natural stock they may be], the same are sons of Abraham."[4]

[1] Gen. 4 : 20. [2] Gen. 4 : 21. [3] Gen. 17 : 5. [4] Gal. 3 : 7.

Later on, Joseph, referring to his providential place in the government of Egypt, declares to his brethren: "God . . . hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt."[1] Here, apparently, the term "father" indicates superiority of position by a reversal of the order of natural precedence—the son becoming as a father, the subject as a sovereign. "I was a father [a protector and dispenser of aid] to the needy,"[2] says the large-hearted Job.

"Dwell with me," said Micah to the young Levite; "and be unto me a father and a priest;"[3] and so again the tribe of Danites said to the same Levite: "Go with us, and be to *us* a father and a priest: is it better for thee to be [a father and] priest unto the house of one man, or to be [a father and] priest unto a tribe and a family in Israel?"[4] In this case it is a spiritual superiority, over one or over many, which is recognized in the term "father." Salma is called "the father [the founder] of Bethlehem,"[5] and "Joab the father of Ge-harashim [or, the valley

[1] Gen. 45 : 8. [2] Job 29 : 16. [3] Judg. 17 : 10.
[4] Judg. 18 : 19. [5] 1 Chron. 2 : 51.

of craftsmen]; for they [in that valley] were craftsmen."[1]

An inventor, an owner, a master, is, in Oriental usage, a "father" of that which he invents or owns or controls. Dr. Thomson says that "the Arabs call a person distinguished for *any* peculiarity the father of it. Thus, a man with an uncommon beard is named *Abu dakn*—"Father of a beard;" and I have often heard myself called *Abu tangera*—"Father of a saucepan"—because the boys in the street fancied that my hat resembled that black article of kitchen furniture."

Conversely, the followers or imitators or descendants of a distinguished personage are called his children. Thus there are the "sons of God"[2] and the "daughters of men;"[3] the "sons of Heth"[4] and the "sons of Midian;"[5] the "children of Abraham"[6] and the "children of Israel;"[7] the "sons of Judah"[8] and the "sons of Benja-

[1] 1 Chron. 4 : 14.

[2] Job 1 : 6; 2 : 1; Hos. 1 : 10; John 1 : 12; Rom. 8 : 14, 19; Phil. 2 : 15; 1 John 3 : 1, 2.

[3] Gen. 6 : 2, 4. [4] Gen. 25 : 10; 49 : 32. [5] Gen. 25 : 4.

[6] John 8 : 39; Acts 13 : 26; Gal. 3 : 7.

[7] Gen. 32 : 32; Exod. 12 : 27; Num. 2 : 2; Ezek. 44 : 9; Hos. 3 : 4; Amos 9 : 7; Matt. 27 : 9; Acts 5 : 21; Rev. 21 : 12.

[8] Num. 26 : 20; Ezra 3 : 9.

min ;"[1] the "children of the East ;"[2] the "sons of Belial"[3] and the "daughters of Belial,"[4] and the "children of Belial ;"[5] the "children of wisdom,"[6] the "children of disobedience,"[7] and the "children of wrath ;"[8] the "children of the bridechamber,"[9] and the "children of light,"[10] and many another similar designation. Dr. Thomson calls a Bed'wy woman, who lives in a goat-hair tent while tending her flock, a "daughter of Jabal,"[11] and he speaks of this form of expression as very common in the East.

"Brethren and fathers"[12] was the address of Stephen to the Jewish council, as indicating his deference to those who were his seniors in years or in wisdom ; and Paul used the same form of speech to the multitude, as he stood a prisoner on the castle stairs in Jerusalem.[13] Evidently it is in yet another view of the term "father" that our Lord says to his disciples, "Call no man

[1] Num. 26 : 38, 41 ; 1 Chron. 8 : 40 ; 9 : 7 ; Neh. 11 : 7.
[2] Judg. 6 : 3, 33 ; 7 : 12 ; 8 : 10 ; 1 Kings 4 : 30.
[3] Judg. 19 : 22 ; 1 Sam. 2 : 12 ; 23 : 6 ; 1 Kings 21 : 10.
[4] 1 Sam. 1 : 16.
[5] Deut. 13 : 13 ; Judg. 20 : 13 ; 1 Sam. 10 : 27 ; 1 Kings 21 : 13.
[6] Luke 7 : 35. [7] Eph. 2 : 2 ; 5 : 6 ; Col. 3 : 6. [8] Eph. 2 : 3.
[9] Matt. 9 : 15 ; Mark 2 : 19 ; Luke 5 : 34.
[10] Luke 16 : 8 ; 1 Thess. 5 : 5. [11] Gen. 4 : 20.
[12] Acts 7 : 2. [13] Acts 22 : 1.

your father on the earth: for one is your Father, which is in heaven."[1] The thing forbidden here is the putting one's self in servile subjection to an earthly teacher of spiritual truth. Paul has no fear of calling his natural seniors "fathers;" nor does he hesitate to speak of himself as the spiritual "father" of those whom he has begotten in the truth, as when he writes to the Corinthian converts: "For though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me."[2]

The very term "shaykh"—the head or chieftain of an Arab tribe—means a venerable man,—an elder; because of the patriarchal idea that the senior ancestor is, by his very seniority, the ruler of all his descendants. It represents the idea which underlies a whole class of words in our own language, such as "senior," "senator," "elder," "alderman," etc. As a matter of fact, the shaykh is not always the oldest man of his tribe; for the son of the ruling household in the great tribal family may come into succession of authority

[1] Matt. 23 : 9. [2] 1 Cor. 4 : 15, 16.

while much younger than many of his dependants; but in becoming the hereditary shaykh he assumes the paternal office in the tribe. On the other hand, the shaykh in fact will at all times pay a certain deference to his senior in years. For example: when coffee is brought in—and that is on every occasion of ceremony, or business, or pleasure—the eldest person in the company must be served first, even though the shaykh of the tribe be present and his senior be a beggar.

Thus the divine command went forth to Jehovah's people: "Thou shalt rise up before the hoary head, and honor the face of the old man."[1] And in the East that command is well heeded to the present time. At Castle Nakhl we changed camels, and changed shaykhs also, Shaykh Musleh of the Teyâheh Arabs taking the place of Shaykh Moosa of the Tâwaras. Because of his illness, Shaykh Musleh was unable to accompany us to Hebron, and he sent his young son, Hamd, in his stead. Hamd, therefore, was to be honored and obeyed by the Bed'ween of our party as their lawful shaykh, or venerable man, while he was

[1] Lev. 19: 32.

the junior of them all. Yet this was not the only fiction necessary to conform to the desert idea of the term "father." I was the assumed "father" of the traveling party to be escorted; and more than this, I was much the senior in years of Shaykh Hamd, and had a patriarchal beard, while he was beardless. This difficulty must be met by another constructive relationship. When the details of the trip were fully arranged, Shaykh Musleh brought his son Hamd to me, and, having placed the son's right hand between my two hands, he took our three hands together between his two, and said to me in Arabic: "This has been my son; now he is your son. Be to him a good father." And so, for the remainder of the trip over the desert, I was the "father" of the young shaykh as well as of my young American companions, while the young shaykh was "father" of all our Bed'ween attendants. So, including my children by courtesy, and the children of my newly borrowed son, I had quite a family with me by the time I reached Hebron.

In just such harmless fictions, or assumptions of relationship, as this—so prominent in Oriental life—lie the germs of great principles, wide reach-

ing in their application. Sir Henry Sumner Maine says of this very practice, in ancient law, of counting all who are under one authority as members of the same family with a common father, even though they are not of kin: "This conflict between belief or theory and notorious fact is at first sight extremely perplexing; but what it really illustrates is the efficiency with which legal fictions do their work in the infancy of society. The earliest and most extensively employed of legal fictions was that which permitted family relations to be created artificially, and there is none to which I conceive mankind to be more deeply indebted."

Of the far-reaching scope and essential limitations of this constructive family relation, he says further: "The family, then, is the type of an archaic society, in all the modifications which it was capable of assuming; but the family here spoken of is not exactly the family as understood by a modern. In order to reach the ancient conception, we must give to our modern ideas an important extension and an important limitation. We must look on the family as constantly enlarged by the absorption of strangers within its circle,

and we must try to regard the fiction of adoption as so closely simulating the reality of kinship that neither law nor opinion makes the slightest difference between a real and an adoptive connection. On the other hand, the persons theoretically amalgamated into a family by their common descent are practically held together by common obedience to their highest living ascendant, the father, grandfather, or great-grandfather"—or the accepted representative of such "ascendant," when in any instance the shaykh (or elder, by another fiction) be a junior. This truth it is which brings Urquhart to say: "The structure of Eastern government is but the enlargement of the paternal roof." The head of that government is the father of all his people.

In this idea of the fatherhood of the ruler, and of the unity of the family ruled by him, there is the germ of the two tables of the Law: the looking upward reverently to the parents as toward God, whom they represent; the looking outward with love toward all fellow-subjects of the one ruler as brothers and equals. If only the idea were carried far enough, it included the common fatherhood of God and the

common brotherhood of all men. So it was "from the beginning." [1]

In the old Egyptian theology — where are many glimpses of God's original revelation to man—the King's right to rule is based on his sonship from God. Le Page Renouf says on this point: "Amenophis II. is the 'victorious Horus; who has all nations subject to him, a god good like Rā, the sacred emanation of Amen, the son whom he begot; he it is who placed thee in Thebes as sovereign of the living, to represent him.' The King himself says, 'It is my *father* Rā, who has ordained all these things. . . . He has ordained for me all that belonged to him. . . . All lands, all nations, the entire compass of the great circuit [of the sun], come to me as my subjects.' . . . The royal inscriptions are full of similar language. . . . There is a long inscription which first appears in honor of Rameses II., at Ipsambul. . . . The god says to the king, 'I am thy *father;* by me are begotten all thy members as divine.'"

Not only did the sovereign of Egypt make this claim for himself, but it was conceded to

[1] Matt. 19 : 4-8; Mal. 2 : 15; Jer. 6 : 16.

him by all his people. "The doctrine was universally received. 'Thou art,' says an ode translated by M. Chabas and Mr. Goodwin, 'as it were the image of thy *father* the Sun, who rises in heaven. Thy beams penetrate the cavern. No place is without thy goodness. Thy sayings are the law of every land.' . . . 'This is not the language of a courtier. It seems to be a genuine expression of the belief that the king was the living representative of Deity.'" With this view of the origin of all human authority, to honor the father was to honor the God-appointed ruler, and to honor the God-appointed ruler was to reverence God through his representative.

To this day, reverence for parents is wellnigh universal in all the East. "An undutiful child is very seldom heard of among the Egyptians or the Arabs in general," says Mr. Lane. "Among the middle and higher classes, the child usually greets the father in the morning by kissing his hand, and then stands before him in an humble attitude, with the left hand covered by the right, to receive any order, or to await his permission to depart; but, after the respectful kiss, [the child]

is often taken on the lap. . . . Nearly the same respect is shown [by the child] toward the mother. . . . Sons scarcely ever sit, or eat, or smoke, in the presence of the father, unless bidden to do so; and they often even wait upon him, and upon his guests, at meals and on other occasions: they do not cease to act thus when they have become men."

A glimpse of this peculiarity was given me at Castle Nakhl, while the negotiations were proceeding leisurely with Shaykh Musleh for our escort to Hebron. When pipes and cigarettes were proffered to the Arab guests, young Hamd politely declined them in his turn. At this I essayed a compliment to him for not being a tobacco-user; but a grim smile came over his face, and our dragoman informed me that a Bed'wy son could not smoke in his father's presence, although he would be glad to do it when his father was out of sight. Then I remembered to have seen more than one American boy pull a cigarette out of his mouth, or thrust a lighted pipe into his pocket, when he saw his father coming; but I had not before connected this with an oversensitive regard for the Fifth Commandment.

The mother, also, was always entitled to honor, in the East, as having authority from God. Her equality with the father before God, even though second to her husband in precedence in the line of authority, was "from the beginning." Long before the days of Moses, a woman's right to succeed her husband or her father on the throne of Egypt had been formally proclaimed by royal edict. The king's mother was in a certain sense the king's superior. The place of queen-dowager has been at times of chief importance to the kingdom, from the days of Aahmes-Nefertari, of Egypt, down to the days of the mother of the Emperor of China, including many of the queen-mothers of Judah and of Israel.[1] "In domestic life, the Egyptian [of early time] was attached to his wife and children, and the equality of the female sex with the male most marked; the Egyptian woman always appearing as the equal and companion of her father, brethren, and husband."

Even now the mother-in-law reigns supreme in the Egyptian household so long as she has strength to keep control. And as it is in Egypt,

[1] 1 Kings 2 : 19, 20; 11 : 26; 14 : 21, 31; 15 : 2, 10; 22 : 42; 2 Kings 11 : 1; 12 : 1; 14 : 2; 15 : 2, 33; 18 : 2; 21 : 1, 19; 22 : 1; 23 : 31, 36; 24 : 8, 12, 15, 18; 2 Chron. 24 : 1.

so it is in the desert; and so it has been in all the centuries, among the unchanging Orientals. The father and the mother are looked at as God's representatives in authority — however poorly they may fill their representative place. And this is the obvious idea of God's revelation concerning the family.

Read in the light of the land where it was first proclaimed, the Fifth Commandment[1] means a great deal more than a command to honor the human authors of our being. It is a call to revere all who are above us as the representatives of God; the parents in the household; the venerable ones in the community; the rulers in the state, the elders and overseers in the church; all those who have authority over us and under God.

And the basal idea of the promise accompanying this commandment is, that thus, and thus alone, are secured stability and permanency to the life of the individual, of the family, of the tribe, and of the nation. Reverent subordination to God-given authority is the surest guard of length of days in the possession of any home or land which the Lord gives for an inheritance.[2]

[1] Exod. 20 : 12. [2] Eph. 6 : 1.

It is a remarkable fact that China, whose government has been longer established than any other now existing, is founded on the basis of this commandment. "Filial piety," says Professor Douglas, "is the leading principle in Chinese ethics. It is the point upon which every teacher, from Confucius downwards, has most strongly insisted, and its almost universal practice affords ground for the belief held by some that in the long continuance of the empire the Chinese are reaping the reward held out in the Fifth Commandment of the Mosaic decalogue." But the trouble with China is that it recognizes only one commandment in the decalogue, and misses the gain of keeping other commandments.

Reverence for parents, as the Chinese understand it, includes reverence for all one's ancestors, and for the emperor as the human father of all. Among the examples of filial devotion taught in Chinese text-books is the story of Yu Shun, who is said to have lived twenty-two centuries before our era. "His father was stupid" and "his mother depraved;" but he was so loving and dutiful a son that God gave him elephants with which to plow his field, and birds to weed it;

and the emperor sent nine of his sons to be his servants, and gave him two of his daughters to be his wives. Finally the emperor abdicated in his favor, feeling sure that one who could be so dutiful a son could govern an empire.

It is in this way that Orientals generally look at the duty of filial devotion. The "father" idea with them includes God as over all, and all who stand between one's self and God.

PRAYERS AND PRAYING IN THE EAST.

Many of the Bible references to prayer would have little meaning if they were not made clear in the light of prayers and praying in the unchangeable East. "They love to stand and pray in the synagogues and in the corners of streets, that they may be seen of men." [1] That is not *our* way of praying, but it is the way of the Orientals.

It was a few hours after my landing at Alex-

[1] Matt. 6 : 5.

andria that, as I stood in the Place Muhammad 'Alee, I saw for the first time an Oriental at prayer. It was an Arab fruit-seller, at his little portable stand in the open square. The mu'azzin's call had sounded out, from the minaret of a neighboring mosk, to sunset prayer, and the Arab, in the lack of his prayer-mat (for a Muhammadan is reluctant to touch the unclean ground in his prayer-prostrations), had mounted one of the little benches that skirt the square, and begun his conventional Muhammadan prayer. The busy throng surged past him without interrupting his prescribed posturing, or diverting his attention. Meanwhile, an Arab boy, who had come up for a trade, stood by in waiting until the prayer was finished and the dealer was ready for another bargain. This novel sight soon became a familiar one. At the corners of the streets and in the mosks, in all the Eastern cities which I visited, men stood and prayed, and evidently loved to stand and pray, in proof to their fellows of their prayerfulness.

Again it was after our first night on the desert, at the Wells of Moses, on the eastern shore of the Red Sea, near the probable crossing-place

of the children of Israel,[1] that I was wakened in the early morning by a sound of prayer that was evidently intended to be heard of men—whether God should hear it or not. It was a prolonged and energetic intoning, with an occasional rise of the voice that would make sure of starting the soundest sleeper. It had its effect. I was up and astir. When the prayer had ended, my faithful dragoman appeared at my tent door. "Good morning, my master," he said; "I hope you are well this morning." And when he was satisfied on that point, he added: "Did you hear me pray this morning, my master?" "Indeed I did," was my reply. And then he told me of his zeal and earnestness in prayer, and of the scope and reach of his prayers; determined that if he could not be *seen* of men in his sunrise prayers, he would be heard of men, in his prayers, and concerning them.

When, some weeks after, we stood on the borders of the Holy Land, at the wells of Beersheba,[2]—at the old home of Abraham and Isaac

[1] Exod. 14 : 9.

[2] Gen. 21 : 14; 21 : 31-33; 22 : 19; 26 : 23, 33; 28 : 10; 46 : 1, 5; 1 Kings 19 : 3; 2 Kings 12 : 1; 1 Chron. 4 : 28; 2 Chron. 19 : 4; 24 : 1; Neh. 11 : 27.

and Jacob and Esau,—while a motley throng of Arabs and Nubians, with their sheep and camels, were drawing water from the ancient wells, and we were exchanging greetings with a surly 'Azazimeh shaykh, the blazing sun reached its midday height above us. As the old shaykh observed this, he ostentatiously prepared himself for prayer. Spreading his cloak on the glaring desert chalk-bed, he turned his face Meccah-ward and gave himself to his devotions with an absorbed intensity that was utterly oblivious of the din and confusion about him. He alone of his party stood and prayed. And when he had finished his prayer, there was a look of complacency on his face because he had been seen of men to pray; for he knew as well as we that it is not a common thing for a Bed'wy to be a praying man. He was complimented on his prayerfulness by our dragoman; and he graciously received the meed of praise as his fitting due.

"And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking."[1] My first illustration of that text was obtained in Cairo,

[1] Matt. 6 : 7.

at a gathering of the "howling," or "shouting," darweeshes in the performance of their "zikrs," or invocations of the name of God. It was on a Friday—the Muhammadan Sabbath. It was in a room of the Mosk Akbar devoted to such services as this, somewhat like a small skating-rink. These darweeshes are a class of men devoting themselves to religious ceremonials, like the Pharisees of old, or the friars of modern Romanism.

Standing, or crouching, (or both by turns,) in a circle, facing inward, the darweeshes began their worship by simply repeating aloud the Muhammadan name of God, "Allah!" "Allah!" "Allah!" This they did, not merely once, nor twice, nor a score of times, but hundreds of times in rapid succession. The word itself was jerked out convulsively from the very lowest depths of the lungs, with a terminal emphasis and prolonging of its peculiar hollow sound; at the same time the whole body was swayed to and fro as if in the effort to put added force into the sepulchral ejaculations. Again, the phrase spoken was varied by "*Allah akbar*,"—"God is great;" and "*Lâ ilâha illâ Allah*,"—"There

is no god but God." The swaying of the bodies increased in intensity, and the rapidity of the utterances kept pace with this, until the long hair of some of the worshipers alternately touched the ground behind their backs and before their feet, in almost lightning-like swiftness, and it seemed as if the very heads of the darweeshes were flying from their shoulders. These invocations and bodily movements were continued until ecstatic exhaustion was attained to, and a final cry of "*Hoo*'"—or He, The Person, The God—terminated the worshiper's devotions.

While this was the course of the more vigorous and able-bodied men in the circle, the older and more feeble ones would gently move their bodies back and forth, in time with the wilder worship, and give fainter expression to the one monotonous cry to God. When the scene came to be that of a circle of maniacs in the height of their delirium, an Egyptian who stood near me in the larger circle of curious or of devout spectators, exclaimed in admiration, "They are *very* religious men." "They are *very* good men." But I recalled, with a new understanding of its meaning, that record of the four hundred and fifty

prophets of Baal on the summit of Mount Carmel who called on the name of Baal from morning until noon, saying, "O Baal, hear us! O Baal, hear us! O Baal, hear us!"[1] And I appreciated afresh the suggestion of our Lord, that in multiplying their vain repetitions such worshipers "think that they shall be heard for their much speaking."[2]

A form of prayer in common use among Booddhists, in Tibet and other regions of the far East, is a sentence of six syllables: "*Om mani padme Hum*,"—"*Om!* the Jewel in the Lotus! *Hum!*" Sir Monier Monier-Williams says of this mystical formula: "No other prayer used by human beings in any quarter of the globe is repeated so often." It is thought by the Tibetans to be "a panacea for all evil, a compendium of all knowledge, a treasury of all wisdom, a summary of all religion." The more times it can be repeated by the lips, or by aid of any mechanical contrivance, the better it will be for the one who causes its utterance. Every time it is repeated, it will, according to Booddhistic belief, shorten the period of its utterer's continuance in the misery and evil of some subsequent state of existence.

[1] 1 Kings 18 : 26. [2] Matt. 6 : 7.

"The words [of this prayer] are written or printed on roll within roll of paper, and inscribed within cylinders, which, when made to revolve either by educated monks or by illiterate laymen, have the same efficacy as if they were actually said or repeated. The revolutions are credited as so much prayer-merit, or, to speak more scientifically, as so much prayer-force, accumulated and stored up for the benefit of the person who revolves them."

Sir Monier gives an illustration of this praying by machinery, as he saw it at a Booddhist temple in Darjiling: "I found several large barrel-like cylinders set up close to each other in a row at the [temple] entrance, so that no one might pass in without giving them at least one twirl, or by a rapid sweep of the hand might set them all twirling at once. Inside the entrance portico a shriveled and exceptionally hideous old woman was seated on the ground. In her left hand she held a small portable prayer-cylinder, which she kept in perpetual revolution. In her right hand was a cord connected with a huge barrel-like cylinder, which, with some exertion, she made to rotate on its axis by help of a crank, while she

kept muttering "*Om mani pamme Hūm*" (so she pronounced it) with amazing rapidity. In this way she completed at least sixty oral repetitions every minute, without reckoning the infinite number of rotary repetitions accomplished simultaneously by her two hands."

It is plain enough that there are heathen who "think that they shall be heard for their much speaking,"[1] and our Lord seemed to think that there was a danger in his day of those who were better informed making the same error. Are we sure that there is nothing of the sort among Christians in our day? Do we never hear the hope expressed that a certain thing will come to pass because "so many prayers have been offered for it," or that a wild young man will surely reform before his death, because "he is a child of so many prayers"?

That simple and comprehensive prayer which we call the Lord's Prayer, and which is the accepted model of all Christian prayers, was given by Jesus to his disciples on this wise: "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples

[1] Matt. 6 : 7.

said unto him, Lord, teach us to pray, even as John also taught his disciples;"[1] and Jesus then gave them his matchless pattern of prayer[2] as it has come down to us in the Gospels. John's directions for prayer are not preserved to us; but from all that we know of ancient methods of prayer in the East, we have reason to suppose that the Jewish disciples of both John and Jesus were accustomed to give large prominence to ritual observances in prayer; and that their request, "Teach us to pray,"[3] included the idea of a prescribed form in prayer, and of essential accompaniments of prayer, however their Master may have met and answered their request.

On the Egyptian monuments, and in the Egyptian papyri, are forms of prayer which were evidently in universal acceptance; and the Funereal Ritual, or Book of the Dead, of the Egyptians, was most explicit in prescribing forms of prayer and methods of using those forms. Portions of this ritual went back to a period long before the days of Abraham.

The rabbinical directions for prayer included

[1] Luke 11 : 1. [2] Matt. 6 : 9-13; Luke 11 : 2-4.
[3] Luke 11 : 1.

prescriptions in details of dress, posture, time, and place, as well as of tone, manner, and phrasing; basing each injunction on some supposed command of Scripture. Thus, for example, the direction to sway the body to and fro, while calling on the Lord, is said to be in accordance with Psalm 35 : 10: "All my bones shall say, Lord." And again the requirement of the abdominal responses (like the darweeshes' "Al-*lâh!*") is found in Psalm 130 : 1 : "Out of the *depths* have I cried unto thee, O Lord."

In the estimation of a pious Muhammadan, a prayer is no prayer unless all the essential requirements of the prayer ritual are complied with; and to teach a disciple *how* to pray, is no insignificant part of Muhammadan religious instruction. It was in the superb Mosk Sultân Hassân in Cairo, that I first saw a Muhammadan carefully preparing himself for prayer, and praying acceptably—as *he* looked at the standard of acceptable prayer.

We who were visiting the mosk together had put off our shoes from our feet at the entrance of the inner court, in order that we might not defile the holy ground within that sacred

enclosure. Then, our devout Alexandrian dragoman asked that he be permitted to pray, while we moved about the mosk at our pleasure. Approaching the larger fountain in the center of the court, he proceeded to cleanse himself ceremonially, to "sanctify" himself for prayer, by the "wuzoo," or prescribed ablutions.[1] With special ejaculations at every stage of progress, he washed his hands three times, "in the name of God, the Compassionate, the Merciful."

Three times he rinsed his mouth from the fountain; three times he similarly cleansed his nostrils, his ears, his face, his head, and his neck; then his right hand and arm, and again his left; and his right foot and his left.[2] After a few more prescribed ascriptions and petitions to God, he was ready to turn toward Meccah, and begin his formal prayer. That prayer itself involved the closest adherence to ritual observances in posture and phrasing. The feet must be properly placed, to begin with. Next, the open hands

[1] See Num. 11 : 18; Josh. 3 : 5; 17 : 13; 1 Sam. 16 : 5; 1 Chron. 16 : 11; Matt. 15 : 1; Mark 7 : 3.

[2] See Gen. 32 : 25; Exod. 29 : 19-21; Lev. 8 : 12, 22-30; Eccl. 9 : 10; Isa. 6 : 7; Jer. 1 : 9; Matt. 8 : 15; 9 : 29; Mark 7 : 33; Luke 22 : 51; John 12 : 3.

must be raised to either side of the face, the thumbs touching the lobes of the ears. Then the bowing and kneeling and prostrating must be in prescribed order, and in conjunction with prescribed phrases of prayer.

A slip in the ritual at any point is supposed to nullify the entire prayer of a Muhammadan. With such an idea of prayer, the request, "Teach us to pray," [1] has a well-defined technical meaning, throughout the East. That dragoman came to me one evening, on the desert, and told me that he had been teaching a group of the Tawarah Bed'ween to pray. And when, after much experimenting, his pupils were sufficiently drilled to go through the ritual without a blunder, their teacher seemed as well satisfied with the result as a strict Presbyterian would be if his scholars could recite the entire Westminster Catechism, or as the average teacher would be when all in his class could repeat the titles, topics, and golden texts of the last quarter's lessons. There are, however, allowances made for failures in literal conformity to the ritual, through physical obstacles. Thus, for example, in the desert,

[1] Luke 11 : 1.

where water is not easily obtainable, the Muhammadan is permitted to use sand or dust in his wuzoo.

There are various postures in every form of prayer in the East. An Oriental would not think of remaining standing, or kneeling, or prostrate, during an entire prayer. He would take one position in one portion of his prayer, another in another, and so on. In the light of this fact it will be seen how silly it is to attempt to find from the Bible narrative what was *the* proper posture in prayer in olden time. It was standing, and it was crouching or squatting, and it was kneeling and it was lying prostrate,—each and all of these positions.[1] We have reason to suppose that our Lord and his disciples conformed to the customs prevalent in their time, of varying postures in prayer.

The Muhammadan idea of always turning toward Meccah in prayer, as to the chief sanctuary of his religion, is but an adaptation of the idea of the ancient Hebrew in turning toward

[1] See Gen. 17 : 3, 22 ; 24 : 48 ; Num. 16 : 22 ; Josh. 5 : 14 ; 7 : 6 ; 1 Kings 8 : 22, 54 ; 1 Chron. 21 : 16, 17 ; 2 Chron. 6 : 13 ; 20 : 18 ; Ezra 9 : 5 ; 10 : 1 ; Psa. 95 : 6 ; Matt. 17 : 14 ; Luke 22 : 41 ; Acts 7 : 60 ; 9 : 40 ; 20 : 36 ; 21 : 5.

the temple at Jerusalem; and there seems to be a survival of that in the eastward position in worship deemed important by many Christians. At the dedication of that temple, Solomon prayed God to hear and answer every prayer prayed toward that sanctuary,[1] even though it were from those who turned toward the Holy City and its temple from a far-off land of their captivity. And when Daniel was a captive in Babylon, "his windows were open in his chamber toward Jerusalem; and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God." [2]

Early in his career as a prophet, Muhammad prayed toward Jerusalem, but after a while he changed the direction—or "qiblah," as it is called, —of his devotions; and he commanded his followers to pray toward the Ka'bah at Meccah. It has been said that this change of qiblah by the Prophet materially affected the relation of Muhammadanism toward other religious beliefs. Had Jerusalem remained a center of interest in the hour of prayer to Jew, to Christian, and to Muhammadan, there would have been a ten-

[1] 1 Kings 8 : 29-49. [2] Dan. 6 : 10.

dency toward unity of faith, instead of toward a divergency.

In every Muhammadan mosk there is a niche, or "mihrâb," in the main wall of the building, in the direction of Meccah; and toward that niche every worshiper must turn before he can pray. The mihrâb indicates the qiblah of their worship. These niches are to be seen in every "place of prayer," by a stream of running water (like that *proseuchē* outside of the city of Philippi where Paul met Lydia and her companions[1]); and again in every sacred tomb of a Muhammadan saint, or "welee."

At a wayside fountain near Hebron, I observed such a place of prayer. The mihrâb was in a low wall just eastward of the fountain; and a Muhammadan was devoutly praying toward his Holy City as our party rode past him, and as others were noisily chattering while they stopped to take water for themselves and their horses, but a few feet from him, as he prayed. Another such mihrâb, marking a place of prayer, I noticed at a fountain on the way to the summit of Mt. Gerizim, not far from the probable standing-

[1] Acts 16 : 14.

place of Jotham as he spoke his portentous parable to the men of Shechem.[1]

It was toward the mihrâb in a welee's tomb at Castle Nakhl (probably the site of "El-Paran which is upon the wilderness" in the days of Kedor-la'omer),[2] that a young bridegroom came at midnight, with a noisy procession, to offer his prayers before going to claim his bride,—as I have elsewhere described the scene. And I saw a similar mihrâb in the imposing welee's tomb on that summit of the hill above the village of Nazareth whence the young Jesus must often have looked out upon the lovely view which stretches away thence on every side.

In the absence of a designating mihrâb, a Muhammadan must have a good knowledge of geography, and of his compass bearings, to enable him to direct his prayers aright. I traveled for some time with a merchant from Bagdad, the famous city of the Khaleefs, all redolent with the memories of the "Arabian Nights." When he started out from his home on the Tigris, he prayed southwesterly. Gradually he swept around in his travels and in his devotions, until

[1] Judg. 9 : 7-21. [2] Gen. 14 : 1-17.

he had completed more than half of a circle; and when last I saw him at his evening prayers, on the deck of a steamer in quarantine at Port Said, in Egypt, he was praying southeasterly.

Praying toward a holy place is a reminder of that which makes that place holy; and if a worshiper can be in that place, instead of merely praying toward it, he feels that the value of his prayers is manifolded. Thus a Muhammadan feels that a prayer at Meccah counts for seventy thousand prayers away from there; and he calls the Ka'bah the "Ear of God," into which his petitions can be spoken directly. And to Muhammadan as well as to Jew, Jerusalem also is a holy place for prayer.

It is a touching sight to see the Jews, in Jerusalem, on a Friday afternoon, assembled just eastward of the ruined walls of their ancient temple, praying toward the place where Jehovah's name was set. Old and young, men and women and children, gather there, and read anew in the Scriptures the prophecies of the desolation of the Holy City, and of its restoration. Their sorrow is real, and their devotion is unfeigned. While some sit at a little distance from the mas-

sive ruins, with their bowed heads toward the former sanctuary, others stand with their heads pressed reverently against the sacred stones, and with tears and sobs they cry :

"O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps. . . .
We are become a reproach to our neighbors,
A scorn and derision to them that are round about us. . . .
Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake."[1]

And again :

"Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem."[2]

Yet there was one thing more impressive to me personally, in the biblical associations of prayer in the East, than even this touching scene at the Jews' wailing-place in Jerusalem. My camping-ground near the Holy City was on the westerly slope of the Mount of Olives, under the very walls of the Chapel of the Ascension. Gethsemane was just below me. The valley of the brook Kidron was yet lower down. Beyond was the Holy City, with the site of the temple

[1] Psa. 79 : 1, 4, 9. [2] Psa. 51 : 18.

in full view. At my left swept the road from Bethany, around the southern brow of the mountain, down which our Lord had passed in his one triumphal entry into Jerusalem, when "he saw the city and wept over it,[1] in loving tenderness.

As I stood before my tent on the evening of my arrival there, all these scenes were before me in strange freshness. Many a night had Jesus come out into the Mount of Olives, "as his custom was,"[2] to continue there in prayer until his head was "filled with dew," and his "locks with the drops of the night."[3] It was from near this very mountain that Jesus had ascended to his Father; and the promise of his return is, that "his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east."[4] The praying Saviour seemed very near and very real that night. Yet in spite of all this, in my weariness, I went to my tent and slept. While it was yet dark, as it began to dawn toward the day, I was awakened out of my sleep by the sudden cry: "Rise and pray. Prayer is better than sleep. Prayer is better than sleep." It was

[1] Luke 19 : 41. [2] Luke 4 : 16; 22 : 39; Mark 10 : 1.
[3] Song of Songs 5 : 2. [4] Zech. 14 : 4.

almost as if the very Saviour himself had called anew to his sluggish disciples: "Why sleep ye? Rise and pray, that ye enter not into temptation;"[1] and the impulse was to render to him his own graciously suggested excuse: "The spirit indeed is willing, but the flesh is weak."[2]

But that startling call which had awakened me was the cry of the mu'azzin from the minaret of the Muhammadan mosk under the very walls of which our tent was pitched. Century after century that cry has gone up there in the gray of every morning, as if it were the echo of our Saviour's call to his disciples to "rise and pray." And hard by that Muhammadan mosk is a Christian chapel, containing the Lord's Prayer engraven on its inner walls in a score and a half of languages. Thus the Mount of Olives continues to be *a* place of prayer for all peoples; although neither it, nor the sacred hill which it overlooks westerly, is now *the* place of prayer for all the nations.[3]

And *this* is the comfort of the Christian believer, as he rejoices in his larger privilege of

[1] See Matt. 26 : 45, 46; Mark 14 : 41; Luke 22 : 46.

[2] See Matt. 26 : 41.

[3] Isa. 56 : 7; Mark 11 : 17.

simple, untrammeled and direct prayer to God, anywhere and everywhere. "The hour cometh," said Jesus, "when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers."[1]

[1] John 4 : 21, 23.

FOOD IN THE DESERT.

One of the questions which has perplexed Bible students in connection with the story of the desert life of the Israelites, is the possibility of so great a multitude finding sustenance in that sterile region. Even the recorded miracle of the manna has not been sufficient to bring the story within the range of human probability in the minds of many; and returned travelers from the Arabian desert are sure to be asked: "Did you see anything that went to show the possibility of support in the desert for such a people as the Israelites?"

One popular method of accounting for the story as it stands, is by supposing that at that time the now desert region in question was far better wooded and watered; and the changes in this direction which have taken place in Palestine are pointed to in corroboration of this view. But whatever is the present correspondence of lower Palestine and the desert of Sinai, it is plain that in Old Testament times Palestine was called "a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey;"[1] while the desert was called a "great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water;"[2] and even at one of its richer oases it was said: "It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."[3]

There were doubtless more trees, in certain districts of the Sinaitic peninsula, a few centuries ago, than now; but everything would go to show that the main features of that peninsula stand to-

[1] Deut. 8:7, 8. [2] Deut. 8:15. [3] Num. 20:5.

day as they have stood for forty centuries, and that the differences between earlier ages and now in the productiveness of any portion of its land are only such as the existence or the lack of cultivation would produce. From all that would appear in crossing that desert, it would be as easy for such a multitude to be sustained there now as at any former period, and the need of a miraculous supplement to the ordinary provisions of nature would be as imperative. Moreover, there is far less difficulty in sustaining such a people in such a region, and the amount of aid by miracle requisite to their full supply of food and drink is smaller, than would be supposed by one unfamiliar with desert life and desert living.

If you suppose that a Bed'wy requires the food of an ordinary American or English able-bodied man, you may well wonder how he gets it on the desert. But when you understand how little it takes to keep a Bed'wy alive, you will have no wonder that he can live, on the desert or anywhere, in time of plenty or of famine. And if you think that the standard of home living is the ordinary standard of pioneer life or campaigning, you will lose sight of the vast difference, shown

in the Bible story, between the Israelites by the flesh-pots of Egypt, and the Israelites murmuring over their privations in the wilderness.

Why, what do you suppose was the ordinary daily food of one of our Bed'ween attendants as we crossed the desert? In the first place, these men commonly walked all day long without a particle of food. When evening came, and they rested, they had their one frugal meal of the day. That meal consisted of one of two things, as I will show you.

Most of them carried a little bag or package of barley flour. Three or four of them would join together in a "mess," each putting a double-handful or so of the flour into the common stock. This flour one of them would stir up into a paste, with water and a little salt. A rude oven would be made by digging a hole in the chalky desert bottom, and in this a fire would be lighted, of gathered sticks and vines and camel dung. When the chalky sides and bottom of the oven were well heated, the fire would be drawn out, and the paste, flattened out into a large, thin cake, would be spread upon them; the fire would be drawn back upon the cake, and left there until

the cake, or, rather, sheet of bookbinders' paste, as it seemed, was thoroughly toughened and dried. Then the cake was taken out, the ashes partially pounded from it by a stick, and partially wiped from it by the skirts of the Arab's single garment, and it was divided among its owners. Each man ate his share of this that evening, unless, as in some cases, he kept a portion until the morning, to chew upon as he journeyed. This bit of dried paste, with a moderate supply of water, was all the man's food for the twenty-four hours, as he journeyed over the desert.

Nor is it an Arab alone who can live on such food as this. The Rev. F. W. Holland walked from Wady Mukatteb to Suez, "a distance of some one hundred and ten miles," "with no other provision than a little bag of flour;" and that journey covered more than the entire range of the Israelites' pilgrimage, from their crossing of the Red Sea until the manna began to fall for them.

Others, again, of our Bed'ween attendants, carried a small sack—a mere hand-bag slung at the side like a haversack—of Egyptian corn, much like our Indian corn, or maize. At the close of the day they roasted a double-handful

of that corn over the fire, in a little sheet-metal pan, somewhat as we would roast coffee, and then they chewed the parched corn[1] as their rations for the day. It would be an encouragement to a Yankee landlord to start a boarding-house with such eaters as that for steady customers! Yet those men were able-bodied, crossing the desert on foot, under the hot sun, and over the burning flints, with that for their accustomed daily fare. No unreasonable miracle would be called for to supply that amount of food per man to a multitude—would there?

General Marcy of the United States Army, in his "Prairie Traveler" gives it as his opinion, based on an extensive experience in border-life campaigning, that a man can get more helpful nourishment in desert living out of parched Indian corn, ground or pounded and mixed with sugar, than out of any other food of like compactness. The correctness of this opinion was verified, to my personal knowledge, by more than one of our Union soldiers who escaped from Southern prisons, in our civil war, and lived for weeks together in the woods and swamps on the way to

[1] Lev. 23 : 14; Ruth 2 : 14; 1 Sam. 17 : 17 ; 25 : 18; 2 Sam. 17 : 28.

their land of promise. The heaven-sent manna, either with or without the parched corn, was about as near as could be to the food thus found in modern times most useful in desert living. "The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it."[1] "And the taste of it was like wafers made with honey."[2]

My visit to the Convent of St. Catharine, at the foot of Jebel Moosa, was during the season of Lent. Of course the monks were then on fasting fare. They ate nothing until the close of the day. As they passed out from the vesper service in the convent chapel, they received their scanty portion of daily food. A monk stood outside the doorway with a large wooden bowl of boiled beans or lentils, and to each monk he gave in turn a ladleful of the porridge, pouring it into the outreached hands of the passer.

Among the dependants of this convent are the Jebeleeyeh, said to be descended from Egyptian and Wallachian slaves given to the convent by the emperor Justinian. The more helpless of these serfs are fed from the convent, and their food

[1] Num. 11 : 8. [2] Exod. 16 : 31.

consists of coarse black bread made in hard balls from unbolted barley meal. One ball of this bread, about the size of a small orange, is given to a beggar for a two days' supply. I obtained a specimen ball of this bread, intending to use it as a paper-weight, but it was accidentally thrown away a few days later, being mistaken by me for a bit of granite. Then it was that I realized how a man might give to his son a stone when he asked for bread.[1]

But even the parched corn or the barley flour is not an absolute necessity in the desert. There are families which live entirely on the milk of their sheep or goats or camels. For weeks together men have lived on the milk of their dromedaries as both food and drink, and this while the dromedaries had no other food than the scanty herbage of the desert soil. Professor Palmer tells of "a well-authenticated case of an Arab in the north of Syria, who for three years had not tasted either water or solid food," living on milk alone. And a Bed'wy of the desert could get along on as little as any Syrian Arab.

The Bed'ween seem to live on crumbs. As we

[1] Matt. 7 : 9.

sat at our meals, our Arab attendants would watch us at a distance, and when we had left the table every scrap remaining on it was greedily devoured by them. They would literally eat every egg-shell, every chicken bone, every potato skin and bread crust discarded by us. This fact gave a new meaning to the Bible reference to the poor being fed with the crumbs that fell from the table of the rich.[1]

Meat is not an ordinary article of food in the desert. The killing of an animal is called "sacrificing,"—its blood, as its "life," being poured out on the ground as an offering to the Author of life, and its flesh being eaten, as a sacrament of communion with God, and with those who are fellow-partakers of it.[2] This "sacrificing" is common as an act of hospitality, when a lamb or a kid is sacrificed in order that the guest may share its meat. And it is an accompaniment of any event of gladness, like a wedding, or a circumcision, or the observance of a festival. But if flesh is desired, it is available in the desert wadies, in the goats, or the sheep, or the young

[1] Luke 16 : 21 ; Matt. 15 : 27 ; Mark 7 : 28.

[2] See Gen. 18 : 1-8 ; Exod. 29 : 11, 12 ; Lev. 4 : 7, 18, 25, 30, 34 ; 8 : 15 ; 9 : 9 ; 17 : 13 ; 24 : 9.

dromedaries. And there is wild game like the gazelle, or the ibex, or the quail. I saw quantities of quail in the vicinity of the track of the Israelities in the desert of Sinai.[1] An Arab would not be above eating broiled quail, even without toast, if he were in danger of starvation.

In connection with the Bible narrative of the Israelites gorging themselves with quails, when they had the opportunity, so that a fearful pestilence came among them,[2] it is to be noted that while the Arabs of the desert ordinarily live on very scanty fare, they are ready to eat voraciously and ravenously when extra food is before them. At sacrifices and feasts, when flesh is abundant, they seem to eat without limit. It is not an uncommon thing for two Arabs to devour an entire sheep at a sitting on such an occasion.

That story of the Israelites at Kibroth-hattaaveh seems perfectly natural to one familiar with desert ways. The scanty-fed Hebrews were hungry; "and the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? . . . And there went forth a wind from the

[1] Exod. 16 : 13; Num. 11 : 31. [2] Num. 11 : 31-34.

Lord, and brought quails from the sea, and let them fall by the camp. . . . And the people rose up all that day, and all the night, and all the next day, and gathered the quails."[1] Then the silly Orientals gorged themselves with quail meat; and "while the flesh was yet between their teeth, ere it was chewed, the anger of the Lord was kindled against the people, and the Lord smote the people with a very great plague."[2] And so the record stands that God "gave them their request, but sent leanness into their soul."[3]

As we journeyed through the desert our dragoman was accustomed to invite Shaykh Moosa to eat with him, out of his capacious dish filled with food prepared in Arab style, while the attendants of the shaykh must be content with their ordinary desert food. When we camped over Sunday in the vicinity of Shaykh Moosa's home, he left us for a brief visit to his family, and one "Ibraheem" was installed in his place for the time being. This entitled Ibraheem, by courtesy, to Moosa's place in the dragoman's mess, and he fully appreciated the honor and the opportunity.

[1] Num. 11 : 4, 31, 32. [2] Num. 11 : 33. [3] Psa. 106 : 15

He seemed to feel that he must eat enough in those two days to give him strength for forty.[1]

At his first evening meal out of the dragoman's dish, Ibraheem was the center of admiration for his capacity for food. The dragoman came to my tent to ask my attention to the man. As we stood back in the shadow, and by the firelight watched the party over the well-filled dish, we saw Ibraheem stretch out all his fingers for a clutch at the savory mess, and then open his mouth to the utmost in order to throw in the handful; and so again and again until the last morsel was gone from the dish. "Just see him!" said the enthusiastic dragoman. "What an appetite God has given him! God give us all such an appetite!"

My experience and observation in the desert, as well as my experience in army campaigning and as a prisoner of war, tended to the conviction that as a rule we take far more food than is necessary, or than is best for us. If we merely ate to live, instead of living to eat, it would require less for our support, and there would be less of a tax on our vital forces for the work of digestion.

[1] 1 Kings 19 : 8.

But it must be borne in mind, in considering the case of the Israelites, that they went out from Egypt as an entire people, carrying more or less of supplies with them. Now a word as to caravan possibilities in the desert. When I crossed the Sinaitic desert with two young companions, I and my comrades did not live on parched corn, barley meal, black bread, or dromedaries' milk. On the contrary, we fared "sumptuously every day."[1] We had comfortable tents, good beds, and easy chairs. After each day's journeying, we found our tents ready for us, and a good dinner to be served at our call. Our table service was of French china-ware, with silver-plated forks and spoons and caster. We had a good hot soup to begin with. This was followed by a curry of chicken and rice, or potted pigeons; a joint of roast lamb or boiled mutton; from two to four kinds of vegetables, and a dish of macaroni; a plum pudding or a baked custard or preserved apricots, cheese and milk-biscuit, figs and dates, and Egyptian coffee.

In the early morning we had a breakfast of

[1] Luke 16 : 19.

bread and butter and coffee, and boiled eggs or an omelet, and orange marmalade, also cold meat or a mutton chop, if we desired it. Then our tents and their furniture, and our cooking-utensils, and the contents of our larder, were all started off on camels ahead of us, to be ready for our new needs in a new resting-place at the close of the day. Our immediate passenger party moved along more leisurely on the dromedaries. Halting at noon for a lunch, we had the shade of a great rock,[1] or of a light shelter tent, to shield us from the sun's glare; and we had a tolerable lunch of cold chicken or lamb, some hard-boiled eggs, milk-biscuit, figs and dates and oranges, cheese, and cold tea with a touch of lemon-juice in it.

The table privations of our desert life were by no means the heaviest tax on our endurance. We carried live chickens and pigeons with us, in coops swung at the camels' sides, and we drove along sheep and lambs, to kill as we had need of them. And at several points we made fresh purchases from Bed'ween or from the fellaheen Arabs, to replenish our stores.

[1] See Isa. 32 : 2.

It may be said that our party was a small one, and that supplies for us would be possible where nothing of the kind could be looked for to an extent commensurate with the needs of the Israelites. True; but there is one caravan of five thousand persons or more, which crosses that desert from west to east and back again every year, on the Meccah pilgrimage, and those persons are cared for without serious difficulty. It is very evident from the Bible record that the Israelites moved with large household and other supplies. They had their flocks and herds, their material and utensils for metal-working and weaving, and embroidery. It would be unreasonable to look upon them as wholly dependent upon the manna on the one hand, or the mere natural growth of the desert on the other.

One thing is essential to an understanding of the Bible story of the Hebrew wanderings, and that is that the actual caravan march of the host in the desert was in all but a few days or weeks at the most. The resting at Elim, and again in the neighborhood of Sinai, was in a region which to-day, as then, is well watered and comparatively fertile. And when the boundary of the

Negeb was reached at Kadesh-barnea, and the people were turned back for a generation of desert life because of their lack of faith-filled obedience,[1] there is every reason to suppose that they were not set at marching up and down, and back and forth, in solemn array, for thirty-eight years and a half, as some of the uninspired commentaries and maps would indicate, but were simply left to live as the Arabs of that region live to-day —sowing and reaping their barley in the wadies that stretch away from the plains of 'Ayn Qâdis southward and westward, and tending their flocks in the mountain passes on every side. Kadesh itself was probably, in a certain sense, the headquarters of the Israelites during all this period, for they are left there in the Bible story when the sentence of wandering is passed upon them, and there they are found when again they take up their formal march to Canaan.[2]

Let me not be misunderstood as questioning the truth or the need of the miraculous supply of the Israelites in the wilderness. I only claim that there is no such unreasonableness as many have been inclined to see, in the story of such a

[1] Num. 14 : 33, 34.

[2] Num. 20 : 1.

host as that of Israel sustained in the desert, with the ordinary means and possibilities of living there, and the added supernatural supply of manna as material for bread, or to be used with bread, day by day, and of water on occasions of special drought, as at Rephidim[1] and Kadesh.[2] With so vast a multitude, including many women and children, and with all the vicissitudes of seasons of drought and scarcity, many of the Israelites would have suffered sorely, in those long years of desert life, but for God's special watch and care of them. That watch and care were never wanting.

Hence it was that Moses could say to his people, at the close of their exile: "The Lord thy God hath blessed thee in all the work of thy hand: he hath known thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing."[3] "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only [natural supplies are not enough

[1] Exod. 17 : 1-6. [2] Num. 20 : 1-11. [3] Deut 2 : 7.

for a man, in the desert or out of it], but by every thing that proceedeth out of the mouth of the Lord doth man live [a promise of God is a better assurance of a morning meal than a bag of flour in your tent, or a live chicken in the hands of your cook]. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." [1]

[1] Deut. 8 : 3, 4.

CALLS FOR HEALING IN THE EAST.

It requires but a cursory view of the East to give a new understanding of the Bible pictures of a multitude of halt and maimed and blind and diseased, needing cure; and of the sure welcome accorded to one coming among them with a proffer of healing. The pictures of long ago are the realities of to-day.

My earliest walk in the Arab quarter of Alexandria, and in the streets about it, showed me, in one hour, more blind beggars; more children with sore or sightless eyes—sore eyes fairly covered

with the ever-present sluggish flies of the East, which no one thought of brushing away; more helpless cripples, and half-naked creatures "full of sores,"[1] crouching in misery at other men's gates,—than I had seen in all my life before. And from that beginning, I was hardly ever away from the sight of disease in some of its more hopeless aspects and its more repulsive forms, until Egypt was fairly behind me, and the purer air of the desert gave freedom from the filth and the sicknesses of that degraded and sin-cursed people.

At Cairo, the blind or the sick or the crippled sat at every street corner, and on every square; were laid at every mosk door; and were crying out for help or for an alms before every bazaar. Again they were found crouching under the Pyramids at Gheezeh and at Saqqárah, and along the Nile banks on either hand. Every mud village swarmed with them, as with fleas, until it seemed as if Egypt itself were a vast lazar-house, and "all manner of disease and all manner of sickness"[2] were there, without receiving help or attention.

[1] Luke 16 : 20.

[2] Matt. 4 : 23.

One of my companions, a medical student, observed the varying phases of disease with peculiar interest; and it was his testimony, when we left Egypt for Arabia, that more than half of all the people whom we had met in that land of darkness were blind or sore-eyed, or in some way obviously diseased. It was with a new realization of its original force and meaning that we read, on our first Sunday in the desert, at Elim, that promise of God to murmuring Israel at Marah: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee." [1]

And again, we saw the force of the threat of Moses, in case Israel should turn from the service of the Lord: "Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of

[1] Exod. 15 : 26.

Egypt, which thou wast afraid of; and they shall cleave unto thee."[1] And that this threat has been made good, the condition of things in Palestine eighteen centuries ago, and to-day, gives evidence.

Comparatively little of disease shows itself among the Bed'ween of the desert; but the blind and the crippled and the sick who *are* there are no less pitiable in their need, nor are they less importunate in their calls for help, than the wretched sufferers who meet one at every turn in Egypt. Palestine, however, now, as doubtless was the case in the days of our Lord, seems fairly overrun with those afflicted by one form or another of bodily ailment. From Hebron to Beyrout, as our party journeyed northward, we were scarcely out of sight of some blind, or crippled, or leprous beggar, if we were in sight of any one at all. It was during Holy Week that we went from Jerusalem to Nazareth; and whatever beggars there were, were out along the roadside at that time, to solicit alms from the pilgrims to the Holy City, at Passover season, or Easter. They fairly thronged the entrance

[1] Deut. 28 : 59, 60.

ways to Jerusalem, and the paths to Gethsemane and the Mount of Olives, squatting in the very middle of the road, stretching out their skinny arms, and turning up their sightless eyes, with woful cries for pity and bakhsheesh from the howajji.

Less prominence is given to this feature of Oriental life than to many another, in the reports of travelers; but glimpses of the facts in the case are not lacking in the pages of books of travel or of analytic description. Dr. Thomson, in his latest edition of "The Land and the Book," introduces his reader to the people of the land as seen on a market-day at Jaffa: "Many are blind, or have some painful defect about their eyes, and a few, sitting alone in the outskirts, must be lepers." And of his first sight of the lepers near the Jaffa Gate of Jerusalem, he says: "They held up towards me their handless arms; unearthly sounds gurgled through their throats without palates—in a word, I was horrified." "One meets these unfortunate creatures in every part of the country," he says further; "but it was only at their village in Jerusalem that the horrors of their hopeless condition were fully exposed."

Even "Mark Twain," who certainly was not inclined to see likenesses to the Bible story where none existed, in the Holy Land, makes mention of the wide prevalence of repulsive diseases in the cities and villages of Palestine and Syria. "Lepers, cripples, the blind, and the idiotic, assail you on every hand," he declares, in describing Jerusalem. "To see the numbers of maimed, malformed, and diseased humanity that throng the holy places and obstruct the gates, one might suppose that the ancient days had come again, and that the angel of the Lord was expected to descend at any moment to stir the waters of Bethesda."[1] And of the ordinary Syrian village, as the modern traveler finds it, he adds: "Finally you come to several sore-eyed children, and children in all stages of mutilation and decay; and sitting humbly in the dust, and all fringed with filthy rags, is a poor devil whose arms and legs are gnarled and twisted like grape-vines."

As our traveling party passed out the western gate of Nâblus—the site of ancient Shechem, "a city of Samaria"[2]—a group of repulsive

[1] John 5 : 2-9.

[2] John 4 : 5.

lepers greeted us with calls for help. They showed various forms of that terrible disease; the nose, or the lips, or a hand, or a foot, eaten away; the limbs distorted; and in one case, at least, there was "a leper as white as snow."[1] When we were fairly in our tents, beyond the city westward, those lepers came, fifteen in all, and seated themselves afar off in a semicircle facing our tents, with one of their number a little in advance of the others, holding out a dish for alms; and as with one voice they cried aloud to us to have pity on them, and to give them aid. This surely was not unlike the days of Jesus in that very region, if not at that identical spot: "And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us."[2]

In view of the innumerable cases of blindness in the East, there is only ludicrousness in the many critical attempts which have been made to

[1] 2 Kings 5 : 27. [2] Luke 17 : 11-13.

reconcile the several narratives, in the Synoptical Gospels, of the healing of blind men by our Lord, on the occasion of his last visit to Jericho. Luke says[1] that as Jesus went into Jericho a blind man called on him for mercy, and was cured. Mark says[2] that a blind man, known as Bartimeus, called out and was cured, as Jesus was leaving Jericho. Matthew says[3] that as Jesus departed from Jericho *two* blind men sitting by the wayside called for mercy, and were cured. And what a fuss has been made over these several statements, as if the very integrity of the Gospel revelation were involved in their harmonizing!

Was there one blind man, or were there two, or could there have been three, at the same time, near Jericho? Was it when he went into, or when he came out from, the city, that Jesus heard the cry of the one blind man, or of the two? Or, is it possible that one blind man cried out for help without securing it, as Jesus went into the city, and that, a second blind man having joined the first before Jesus came out, both then cried for mercy, and both received their sight? Or, were there two Jerichos, and this happened between

[1] Luke 18 : 35-43. [2] Mark 10 : 46-52. [3] Matt. 20 : 29-34.

them? A well-known commentator in mentioning this difficulty refers to "the fourteen or fifteen proposed ways of harmonizing the discrepancies."

What nonsense! Why, whenever you enter any city or any village in the East, you are likely to find one blind man on one side of the way, and two blind men on the other side of the way, and all three of them are sure to call on you for help! And when you go out of that place you will probably find first two blind men, and then one blind man, and then two blind men more, all of them calling on you to show mercy to them in the name of God. It is the most natural thing in the world to believe that our Lord cured one blind man as he went into Jericho, and two or three as he went out. All that either of the Evangelists reports in this line is to be taken as the literal truth, eminently reasonable in the light of the present state of things in the land of our Lord—as illustrative of the state of things in the days of his mission there.

My friend Dr. Hilprecht gave me his testimony at this point in a striking illustration. While in the line of his Oriental researches in

Constantinople, he passed daily over the "New Bridge" across the Golden Horn, connecting the old city of Stamboul with the European quarters of Galata and Pera. On that bridge, at the very threshold of the East, he saw, every time he crossed, from four to six blind beggars, half a dozen lepers, and a dozen or more cripples, including repulsive deformities of various sorts, and all were pleading for help in their need. Again and again, as he said, the cry of his heart went up, "Oh, if the dear Master would only come down again and clear this bridge of its crowd of sufferers!"

Another fact that sheds light upon the work of Jesus and his disciples in their ministry of healing, is the universal expectation, in the East, of the cure of disease through the supernatural power of some reputed representative of God. So it is, and so it has been. This it was that crowded the five porches of Bethesda with the "multitude of them that were sick, blind, halt, withered,"[1] waiting anxiously for a periodic troubling of the waters, supposed to give them curative power, as from heaven.

[1] John 5 : 3.

Lane and Klunzinger both bear testimony to the power still exercised in lower and in upper Egypt by the *ahl el baraka*, or "people of blessing," who are supposed to bring the cure of disease, or other benefits, through their possession of supernatural favor. This class includes "shaykhs or saints, especially silly, childish, crazy people, as well as ascetics and hermits;" also the "shêchas of the sâr," or women who claim to represent the *sâr*, or the *ginn* (genii) of sickness. Dr. Jessup gives a corresponding picture of the "strange-looking saints," or "horrible wretches," who wander about the Syrian country on their reputed mission of good through healing, at the present time.

Herodotus told of the Babylonian custom, in his day, of laying a sick man in the public square, in order that passers-by might be of service to him; and Dr. Edersheim quotes the Talmud in evidence that, before the days of the Apostle James,[1] the "visitation of the sick was regarded as a religious duty; the more so, that each visitor was supposed to carry away a small portion of the disease." One Talmudic writer affirms spe-

[1] James 5 : 14.

cifically, that "whoever visits the sick takes away a sixtieth part of his sufferings." Dr. Van Lennep, referring to the testimony of Herodotus, shows that a similar hope of help to the sick from the prescriptions of chance visitors prevails in Syria to-day as in Babylon twenty-five centuries ago. Certainly the calls for help to the sick and suffering in the East are hardly less impressive to the modern traveler than the need of such help, all the way through Egypt, Arabia, and Palestine.

As three of us sat in our tent at Wady Gharandel, during a Sunday rest in the desert, an Arab came and squatted at the tent entrance, and looking up into our faces beseechingly pointed to one of his teeth, making signs that it gave him pain, and he wanted it pulled or cured. He was not of our caravan, but having heard that "Europeans"—as all Occidental travelers are called in the East—were on the desert, he had come to us for help, in accordance with the universal feeling that a wise man can cure disease. A simple palliative gave him relief, and quickly it was known in our caravan that a hakeem or "medicine-man" was one of our number, and

from that time forward calls for medical treatment were made on us at every turn.

When the Rev. Dr. George Dana Boardman was traveling over this very path, in company with Dr. Darby, a well-known dentist of Philadelphia, the latter found an Arab suffering from toothache, and relieved him by extracting the tooth. The next morning, as the travelers were starting on their journey, a stranger shaykh with the toothache presented himself, seeking relief. But as Dr. Darby's baggage, including his case of instruments, was already packed on a baggage camel, the request had to be refused. When the party halted again at the close of the day, and the travelers were in their tents once more, this shaykh, who had patiently jogged after the caravan all the day long, was found squatting at the entrance of Dr. Darby's tent, pointing complacently at his aching tooth, with a look that seemed to say, "Perhaps you can get at your instruments now, Doctor;" and Dr. Darby so interpreted it. When the tooth had been pulled, the old shaykh was so delighted with the skill of the performance and the sense of relief following it, that he asked to have another tooth pulled, in view of

the possibility of a fresh attack of toothache when the dentist was no longer at hand. It may be that the Arab who came to us to have a tooth pulled had been told of Dr. Darby's skill and kindness.

At Wady Fayran there came a poor cripple invoking assistance. He had been bitten by one of the "fiery serpents"[1] of the desert. Rude attempts at checking the sweep of the poison had resulted in the sloughing off of his foot and the lower part of his leg; and an ugly stump, with its withered muscles and its protruding bone, was the result. But no other aid to him than bakhsheesh was possible from our party.

A blind beggar was one of the many outside dependants of the Convent of St. Catharine at Mt. Sinai. As he sat among the old ruins near the Hill of the Golden Calf, basking in the sunlight which he could not see, I proffered him an orange, since I had found that fruit most refreshing in our desert travel; and he thanked me for it. Our dragoman suggested that the poor fellow would prefer a crust of bread to an orange. To test him on this, the dragoman put a bit of

[1] Num. 21 : 6.

dry bread, brought all the way from Cairo, into the blind man's left hand, and the orange in his right, telling him that he could have his choice between the two. With a smile, the beggar quickly gave back the orange, and retained the crust. Then, in indication of a want deeper than hunger, he poised the coveted crust in one hand, and pointed with the other to his sightless eyes, asking me, in Arabic, if I could not cure him of his blindness.[1] An orange was good; bread was better; but sight was best of all. How I wished for the power of opening those closed eyes, as the eyes of Bartimeus and his fellow-beggars were opened! But I was helpless there. I was no hakeem.

At Castle Nakhl, in mid-desert, the old Egyptian governor, a veteran soldier of the Crimean War now well-nigh seventy years old, wanted us to cure him of the growing infirmities of age. Almost any medicine which we might have with us would, he thought, answer his purpose. As our party sat conversing with him, we saw three dromedaries coming at top speed over the desert from eastward; and soon old Shaykh Musleh,

[1] Matt. 9 : 27-30; Mark 8 : 23-25; John 1 : 1-7.

of the Teeyâhah tribe, with his son and an attendant, were with us, having heard of our approach and hurried to meet us. The shaykh was evidently wasting away with consumption, and his eyes were badly inflamed. He asked it of us, as a personal favor, to cure his failing sight and his troublesome cough. He seemed to have no doubt that we could help him at both points if we chose to do so. Then his attendant wanted medicines for some sick ones who could not come to us personally. And these are but illustrations of the calls for healing, and of the hope of cure by supernatural help, which prevail throughout the East, as every traveler will be ready to testify.

It was in recognition of this popular feeling that, nearly a century ago, Napoleon passed through the hospital of the Greek Convent at Jaffa, and laid his hand on those who were infected with the plague, in order that they might be healed through his touch,—a relic of this Eastern superstition being found, until lately, in the European idea that scrofula—or "king's evil"—could be cured by the touch of the king. Forty years later, the American traveler Stephens

saw so much of this state of things in his journeying in Palestine and adjacent countries, that, in view of the gratitude shown to him for his simple prescriptions to one sick shaykh after another, his testimony was: "I cannot help observing, . . . as illustrating the state of society in the East, that if a skilful physician, by the application of his medical science, should raise an Arab from what, without such application, would be his bed of death, the ignorant people would be very likely to believe it a miracle, and to follow him with that degree of faith which would give evidence to the saving virtue of touching the 'border of his garment.'"[1]

And when the Prince of Wales and his party were in the regions of Lebanon, forty years ago, they were beset with calls for help, not only in the political restoration of a deposed shaykh, but in the recovery of the sick. "We found the stairs and corridors of the castle lined with a crowd of eager applicants," says Dean Stanley, "'sick people taken with divers diseases,'[2] who, hearing that there was a medical man in the party, had thronged round him, 'beseeching him

[1] Matt. 14 : 36.

[2] See Matt. 4 : 24.

that he would heal them.'"[1] "I mention this incident," adds the Dean, "because it illustrates so forcibly those scenes in the gospel history, from which I have almost of necessity borrowed the language best fitted to describe the eagerness, the hope, the variety, of the multitude who had been attracted by the fame of this beneficent influence."

What a light all this throws upon the human ministry of Jesus Christ and his apostles in Palestine! He came into that vast open hospital of suffering and need, where longing hearts had hope, if at all, of help through some representative of God. "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the [looked-for] kingdom, and healing all manner of disease and all manner of sickness." "And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them."[3] "Wheresoever he entered, into villages, or into cities, or into the country, they laid the

[1] See Matt. 8:6, 7; Mark 1:40; Luke 9:38. [2] Matt. 9:35.
[3] Matt. 4:24.

sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."[1] The blind received their sight, and the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up. It is no wonder that the people "were beyond measure astonished, saying, He hath done all things well."[2]

And when Jesus Christ sent out his apostles, in his name, and for his work, he "gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness."[3] They, also, went everywhere, preaching, and teaching, and healing; and thus the plan of God in the ministry of his Son was conformed to the weaknesses and the needs of the waiting people, among whom that ministry was first exercised lovingly.

In his essay on The Essenes, De Quincey calls attention to the fact that "at least nine in ten of Christ's miracles were *medical* miracles—miracles applied to derangements of the human system." "As to the motives which governed our Saviour

[1] Mark 6 : 56. [2] Mark 7 : 37. [3] Matt. 10 : 1.

in this particular choice," he says, "it would be truly ridiculous, and worthy of a modern utilitarian, to suppose that Christ would have suffered his time to be occupied, and the great vision of his contemplations to be interrupted, by an employment so trifling (trifling, surely, by comparison with his *transcendent* purposes) as the healing of a few hundreds, more or less, in one small district, through one brief triennium. This healing office was adopted, not chiefly for its own sake, but partly as a symbolic annunciation of a superior healing, abundantly significant to Oriental minds; chiefly, however, as the indispensable means, in an Eastern land, of advertising his approach far and wide, and thus convoking the people by myriads to his instructions.

"From Barbary to Hindostan—from the setting to the rising sun—it is notorious that no traveling character is so certainly a safe one as that of *hakîm*, or physician. As he advances on his route the news flies before him; disease is evoked as by the rod of Amram's son;[1] the beds of sick people,[2] in every rank, are arranged along

[1] See 1 Chron. 6 : 3; Exod. 4 : 17.

[2] Mark 6 : 56; Acts 5 : 15.

the roadsides; and the beneficent dispenser of health or of relief moves through the prayers of hope on the one side, and of gratitude on the other. . . . This medical character the apostles and their delegates adopted, using it both as the trumpet of summons to some central rendezvous, and also as the very best means of opening the heart to religious influences—the heart softened already by suffering, turned inwards by solitary musing, or melted, perhaps, by relief from anguish into fervent gratitude."

All the experience of modern missionaries in the East goes to show the wisdom of the method employed by Jesus Christ and his apostles in giving attention to diseased bodies as a means of access to diseased souls. The practice of medicine is, again, one of the recognized agencies of Christian missions in Egypt, in Syria, in Turkey, and in Persia, in India, in China, in Japan, and in Siam; and everywhere its wisdom as a pioneer evangelizing agency is illustrated in the potency of its influence.

Mrs. Isabella Bird Bishop sums up the results of her observations on this subject, in various portions of the world, in this emphatic testimony:

"To my thinking, no one follows in the Master's footprints so closely as the medical missionary, and on no agency for alleviating human suffering can one look with more unqualified satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing; softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick, telling, in every work of love and of consecrated skill, of the infinite compassion of Him who came 'not to destroy men's lives, but to save them.'"[1]

Sir William Muir, who has had rare opportunities of competent observation in the East, says on the same point: "Throughout Eastern lands, indeed, and especially amongst Mahometans, the Christian *hakeem* is always respected, and always welcome; and the gospel which he carries in one hand is graciously received, because of the material benefits held out by the other. And so it comes to pass that healing remedies, and kindly

[1] Luke 9 : 56.

treatment of the suffering, become an important means of making the missionary popular, and preparing the soil for reception of the gospel."

A good illustration of the value of the medical missionary as a pioneer agency of the gospel, in the East, is furnished in the experience of Dr. Allen who went from America to Korea. During a political outbreak, soon after his arrival there, Min Yong Ik, a nephew of the king, was severely wounded. "When Dr. Allen was called to Min Yong Ik, he found thirteen native doctors trying to stanch his wounds by filling them with wax. Standing aside for the young missionary, they looked on with amazement while he tied the arteries and sewed up the gaping wounds. Thus in a few minutes a revolution was effected in the medical treatment of the kingdom, at the same time an incalculable vantage-ground was thus gained for the introduction of the gospel." The young prince said afterwards to Dr. Allen: "Our people cannot believe that you came from America: they insist that you must have dropped from heaven for this special crisis."

The "medical mission" was inaugurated by our Lord himself, as a proof of his divine min-

istry, when he "healed all that were sick: that it might be fulfilled which was spoken by Isaiah[1] the prophet, saying, Himself took our infirmities, and bare our diseases."[2] And this mission will not be outgrown in any land of the East until that other prophecy of Isaiah shall be fulfilled for that land: "And the inhabitant shall not say, I am sick: [and] the people that dwell therein shall be forgiven their iniquity."[3]

[1] See Isa. 53 : 4. [2] Matt. 8 : 16, 17. [3] Isa. 33 : 24.

GOLD AND SILVER IN THE DESERT.

One of the puzzling things in the Bible story of the wandering Israelites is the abundance of gold and silver and precious stones which those fugitive slaves appear to have had ready on any call for religious gifts and offerings in the wilderness. Although they had been held in bitter bondage for generations, and therefore might fairly be counted poor in this world's goods, they first supplied golden ear-rings in sufficient quantity for a molten calf; and then, when that gold

had been taken from them and destroyed,[1] they responded to the summons for the tabernacle building and furnishing with such an abundance of gold and silver ornaments, and of costly jewels, as would put to shame the contributions of wealthy givers in the richer cities of the world to-day in their highest enthusiasm of church erection. Can this be reasonable and consistent?

The mention, by a mistranslation in the authorized version of our English Bible, of the fact that the departing slaves had "borrowed"[2] jewels of gold and jewels of silver, every man of his neighbor, and every woman of her neighbor, in the land of Egypt, without a thought of ever returning them, only threw a shade, in the popular mind, over the morality of the Israelites, without sufficiently making clear the possibility of their seemingly abounding wealth. Here again it is that light is found in the unchanging peculiarities of the lands and the people of Egypt and Arabia.

To this day the women of both Egypt and Arabia adorn themselves with gold and silver coins and other ornaments, to an extent quite unknown in more enlightened lands, and far be-

[1] Exod. 32 : 20.

[2] Exod. 12 : 35.

yond their apparent wealth, as shown in their garments or their dwellings. Bracelets, anklets, ear-rings, nose-rings, finger-rings, brooches, necklaces, and ornaments for the hair, are seen, not alone on the persons of the rich, but on those also who are scantily and coarsely clad, and who live in mud huts. Several causes combine to give prominence and permanency to this custom.

There are no savings-banks in those lands, in which to deposit one's accumulations, nor are there any safe modes of investment at usury. The lack of confidence between man and man makes each person cling to what he has, as in safe hands only while it is in his own hands. He hoards cash as a Christian in America does in a time of financial panic. Therefore each new gold or silver coin, as it is obtained, is likely to be punctured, and attached by a wire to the string of coins already wound about the owner's head or hanging from the neck ;[1] and so the weight of hoarded personal treasure grows. The more oppressive a system of bondage becomes in such a land, the more the enslaved will prize gold or silver for its own sake, and the less regard will

[1] Luke 15 : 8.

be paid by those of that class to outer dress, or to an uncertain home and its furnishing.

Moreover, the system of polygamy, with its iniquities and hardships, prevailing in those lands to-day, as it prevailed in the days of Moses, tends to make this loading of the person with gold and silver a temptation, and, in a certain sense, a necessity, to the women there. A wife is likely to be divorced at any time, and in such an event she must leave her husband's house at once. But she has an undisputed right to the possession of whatever is upon her person at that time, even though there may be disputes about her right of dowry. Hence it is an object of interest to a woman to have as large a treasure as possible upon her person at all times, as it may prove, in an emergency, her only means of support.

Whatever causes may have led to this habit at the outset, the fact of it is indisputable; and the people themselves would perhaps be unable to tell why they indulge in it. The hoarding of gold and silver in coin, and in ornaments for the person, is wellnigh universal in those lands. It begins in infancy. As the child grows in years, constant additions are made to its stock of pre-

cious metals in personal adornings. A bride's dowry is hung upon her person. A wife's wealth is carried there. The men, meantime, store their treasures in coin and jewels out of sight, but not out of mind.

As we were traveling in the upper desert, near the site of Kadesh-barnea, late one evening, there was a sudden halt in the camel-train, and a jabbering in Arabic was heard among our Bed'ween attendants in the darkness. Asking what had happened, we were told that my camel-driver had lost a lot of gold and silver coin, and wanted to stop and hunt for it. The driver had every appearance of poverty; there were no ornaments of gold or silver on his person, and he had not yet been paid for his present camel-service; but in a knotted corner of a coarse girdle, wound about his single short and dirty cotton garment, there had been tied up a stock of gold and silver that would have supplied him with parched corn or barley flour for the remainder of his natural life. The knot in his girdle slipping, as he fingered it complacently in the darkness, his money had suddenly gone from him, and that was the cause of the jabbering. Then it was that a Yan-

kee pocket-lantern did good service with its small wax taper; and as its light pointed out the missing money on the desert, there was a new light shed on the Bible story of the gold and silver in that same desert forty centuries ago.

That this has been the state of things in all the intervening ages, in both Egypt and Arabia, the testimony of sacred and profane history bears ample witness. Look at the paintings and sculptures of the Egyptian tombs and temples, in evidence of this! See also the treasures of gold and silver and precious stones, in the shape of personal ornaments, unearthed from the tombs of Egypt, and gathered in the museums at Boolaq, Turin, the Louvre, and London.

Read the story of Gideon's triumph over the Midianites at the plain of Jezreel, and of his request for a share of the spoil in this very line in the days of the Judges! "And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his spoil. (For they had golden earrings, because they were Ishmaelites.)"[1] The Bed'ween of to-day are descendants of those Ishmaelites. "And they

[1] Judg. 8 : 24.

answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his spoil. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside the crescents and pendants, and the purple raiment that was on the kings [shaykhs] of Midian, and beside the chains that were about their camels' necks."[1]

To-day the goldsmiths and silversmiths of the bazaars of Cairo and Jerusalem and Damascus are multiplying the personal ornaments of the women and children of the East to an extent unknown in the newer countries of the West, but always prevailing in the unchanged and unchangeable lands of Egypt, Arabia, and Syria. And on the desert to-day the Bed'ween men and women have gold and silver ornaments upon their persons, and gold and silver coin hoarded away from sight, to an extent which brings the Bible story of the treasured wealth of the Israelites in that desert within the limits of entire reasonableness and probability.

I have seen a Bed'wy woman, in that desert,

[1] Judg. 8 : 24-26.

with a single scanty and filthy blue cotton garment, hurrying out of sight into her coarse black goats' hair tent, fairly weighted down with her swaying head-dress and necklace of hanging coins, and with heavy nose-ring and ear-rings and bracelets and anklets of silver.

An old shaykh, in mid-desert, whose dress bespoke a disregard of appearances if not a lack of means, asked my intercession in securing the release of his nephew from custody at Jerusalem. He was ready to pay a thousand dollars, if necessary for the employment of an English-speaking lawyer, and other thousands, if need be, for a ransom. He had the hoarded gold, and he could have brought it out if he had really become interested in the casting of a golden calf or the building and furnishing of a tabernacle. If, indeed, no such use was made of it, he would pass it down to his children; and so its accumulations would increase, generation by generation, in his tribe and household.

Hajji Tarfa, shaykh of the Affej tribes in Babylonia, on whose protection the members of the Babylonian exploring expedition, sent out by the University of Pennsylvania, depended while ex-

cavating at Niffer, is said to have fully £150,000 in gold coin hoarded and buried. Yet he makes no show of wealth, and he lives as plainly as any ordinary Arab shaykh.

And now as to the "borrowing" of the jewels of gold and jewels of silver, by the departing Israelites from their Egyptian neighbors, over which there have been so many carpings by evil-disposed critics or by over-anxious readers The Hebrew word means "asking" not "borrowing," and is so translated in the Revised Version. The habit of asking a gift from one in whose service a person has been, on the occasion of parting, is universal in those lands to-day—as always. The idea is very different from that of asking an alms; although a beggar will cry for "bakhsheesh" (a gift) for the purpose of raising the level of his request for assistance.

If an Oriental has served you, he expects to be not only paid for the service according to the stipulated rate, but also to receive from you a gift when he leaves you, as a token of your friendship, and as a proof of your satisfaction with him. This is not in the case of menials alone: it is the same all the way up to those in

highest authority. Shaykh Moosa, chief shaykh of the Tâwarah Arabs, who took charge of our party from Cairo to Sinai, and thence northward to Castle Nakhl, was a man of character and ability, and of ample means also. A formal contract was made with him to convoy our party over that route for a certain specified sum, bakhsheesh included; but when we were at our journey's end with him, we found that unless we gave him a special "gift" at parting, we should seem to be lacking in satisfaction with his services; therefore we added a coin of gold to his hoard, and gladdened his heart in so doing.

And the Egyptian military governor at Castle Nakhl was glad to have us recognize his services —in entertaining us with true Oriental hospitality—by paying his full price for a nominal guard over our tents, and then adding as a parting "gift" to himself a showy red silk handkerchief and a box of Alexandria fig-paste. If we had not been thoughtful enough to proffer these gifts without being asked, we should doubtless have been reminded, as were the Egyptians of old, that a parting "gift" was what might fairly be expected under the circumstances.

A good illustration of this way of asking a parting "gift" was furnished by our accomplished and faithful dragoman, Muhammad Ahmad. He was a man of intelligence and of wealth, the owner of several houses in Alexandria. He had no need to be in service as a dragoman; in fact, it was probably a loss to him pecuniarily; but he enjoyed the occupation, and followed it with enthusiasm. Our contract with him was a written one. By its terms, all expenses—bakhsheesh for himself, for his attendants, and for our escorts, included—were to be covered by the stipulated price. As we neared our journey's end, however, he asked a "gift" of me; not an outright gift at parting, but the promise of something to be sent to him from America, as a token of my remembrance of him, and as a proof to others that he had served me satisfactorily. He even told me what he would like the "gift" to be: it was a traveling valise of a peculiar construction, like one I had with me on the journey. I willingly gave him a promise accordingly, and he frequently reminded me of it afterwards.

A few days before we finally parted, Muhammad came to one of my young friends, and,

stating the case to him deliberately, he asked whether he thought that Mr. Trumbull would take offense if he should request him to discount that promise before we separated, and give him its value in hard cash.[1] Being told of this, I spoke to the dragoman about it, and he expressed the hope that I would not think him grasping, but really he would like a "gift" in his hands while I was yet with him. Accordingly, I gave him the money desired, and as he thanked me he suggested that I could yet send him something from America, if I felt so disposed. This was not begging—of course not; but it was a way they have in Egypt, and that they had there in the days of Moses.

When Dr. Hilprecht journeyed into the Lebanon region, he had a muleteer who was commended to him by the sisters of the Prussian hospital of the Knights of St. John, at Beyrout. At the close of his journey he paid the man in full according to the terms of his agreement. Then the man asked for bakhsheesh. Dr. Hilprecht protested that he had barely money enough left to pay his fare to Alexandretta. But the

[1] Matt. 5 : 42.

muleteer would not be consoled except with a gift in cash. He said that he could not face the sisters who had commended him unless he could show them bakhsheesh on his return, in proof of his faithful service. So Dr. Hilprecht had to give him his last two mejeedis, and in consequence to go without food for fifty-two hours. Thus imperative is the demand for a gift to a servant on parting with him.

It was in accordance with this very custom—then, as now, universal and well understood in the East—that the Lord said, by Moses, to the long-oppressed and hard-working Israelites who were to go out from Egypt into the land which the Lord had prepared for them: "I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil [carry away the treasures of] the Egyptians."[1] It was not in dishonesty or unfairness, nor by any

[1] Exod. 3 : 21, 22.

deceit or misrepresentation, but it was the most natural thing in the world, that "the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked."[1] And so it was that the Israelites had an abundant store of gold and silver in the desert.

[1] Exod. 12 : 35, 36.

THE PILGRIMAGE IDEA IN THE EAST.

A traveler in the East is sure to be impressed by the prominence and influence of the pilgrimage idea, as shown among different peoples, in different countries, and for different apparent reasons. And the more a student of primitive customs thinks about this thing, the more suggestive to him it is in its facts and teachings. At first thought, a pilgrimage might seem to be a mere plan of visiting a sacred site or shrine in companies; but when the sentiment connected with the journeying itself is considered, and when

its accompaniment of formal circuits and other specified movements are taken into account, it is obvious that there is a symbolism in pilgrimage that is of widespread acceptance in the East, and is recognized to a greater or less extent in other parts of the world.

In Egypt I found the season of the annual great Hajj, or pilgrimage to Meccah, employed as a date from which, or toward which, time was popularly reckoned; and the men who had borne a part in that Hajj were held in honor as hajjis because of their meritorious performance. On the desert of Arabia I came more than once on the track of the Hajj from Suez to Aqabar, dotted, as it was, with the wayside graves of pilgrims who had finished their course before their fellows, and whose resting-place was marked only by little stone heaps. And I saw along that route several skeletons of camels, complete or partial, notwithstanding the doubt that has been often expressed as to the existence, on the desert track, of such signs of giving out by the way. At one of the more prominent stopping-places of the Hajj in the desert for rest and water, the ground for an extensive circuit was trodden down, in

proof of the multitudes of pilgrims who had made their temporary camp there year after year.

As I approached Jerusalem from Hebron, seven days before the beginning of Holy Week, I saw all along the way pilgrims journeying toward the Holy City. Outside of the Jaffa Gate, and just inside also, were pilgrims who had recently arrived. The open place in front of the Church of the Holy Sepulcher was thronged like a Cairo bazaar with sight-seers, and with various sellers and buyers of rosaries and crucifixes and relics and amulets and pictures and colored candles and gold-flecked incense cakes, and glass and metal ornaments, and fruits and sweets.

There were Syrians, Turks, Persians, Russians, Egyptians, Nubians, Abyssinians, Europeans, and Americans; Greek and Latin and Maronite and Armenian and Coptic Christians; also Muhammadans and Jews—for Jews could be sight-seers and trinket-sellers even though they were not reverent pilgrims to that shrine. Every shade of complexion and every style of dress were represented there. Each day of the next fortnight added to the multitude, with no lessening of it at any point.

For a week after reaching Jerusalem our party had its tents on the crown of the Mount of Olives, under the very walls of the Chapel of the Ascension. Pilgrims in an almost constant stream were coming and going among the sacred sites of that locality. They were from all parts of the East, and from Europe and America as well. Very many of them were Muhammadans; for the Chapel of the Ascension is attached to a Muhammadan mosk, and in charge of a darweesh, but the larger number of pilgrims were Greek Christians. Inside the chapel is an indentation in the rock, said to be a footprint of Jesus, made at the moment of his ascension. The French bishop Arculf, who visited this spot as a pilgrim nearly eleven hundred years ago, says that then the prints of both feet were to be seen in the dust of the ground within the church, "and although the earth is daily carried away by believers, yet still it remains as before, and retains the same impression of the feet."

"Can you tell me where I can find the foot prints of Jesus?" was a question asked of us by the pilgrims to that site. And that question was easy of answer by us: "The footprints of Jesus

are to be found wherever his story is known. You can not only look down at them, but you can walk in them. 'For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.'"[1] As the old Collect has it: "We kiss Thy footsteps when we love Thy ways, when we humble ourselves and walk in Thy paths."

On the Monday of Holy Week our party started northward. Going down the slope of the Mount of Olives, we passed an almost unbroken line of pilgrims. Some were clambering toward the Chapel of the Ascension; others were kneeling at the Tomb of the Virgin; yet others were turning aside into the Garden of Gethsemane. All parts of Syria, Turkey, Greece, Lower Egypt and Upper, were represented among them. The men were on foot. The women and children were on donkeys, or in baskets swung across the donkeys. In some instances two or three old women were in a single basket, balanced, of course, by a like weight of women or children on the other side of the overloaded donkey.

From opposite the Damascus Gate, we went

[1] 1 Pet. 2 : 21.

along the road toward Nazareth, down which the parents of Jesus came "every year to Jerusalem at the feast of the passover,"[1]—the road by which he probably came when he first made the journey with them at this season of the year. The pilgrim line was always in sight. More than one lad of twelve was with his parents, in parties which we met and passed that day. We saw one stranger overtake a loitering group of pilgrims, and join them with an Eastern greeting, much as might have been the manner of those who, at the close of the first Easter, "were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them."[2]

The wondering question of those travelers to their new companion, when he seemed in ignorance of the all-absorbing theme of thought and converse among the Galileans at the Passover feast, shows that he and they were counted

[1] Luke 2 : 41. [2] Luke 24 : 13-15.

as a part of the great pilgrim host of then. "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"[1] Art thou the only one of the pilgrims to the Holy City who knows nothing of the great event of this year's Holy Week?

Our first night's stop—we could not call it rest—was at a spring known as Robbers' Fountain. All through the night, groups or caravans of pilgrims on their way to Jerusalem were coming into that wild valley from the north, and pushing up and out again southward after a brief halt there for refreshing at the spring. Night is a favorite time for traveling in Palestine during the warmer season of the year. These pilgrims were sometimes accompanied by musicians, and always seemed bent on making as much noise as possible. They were a good deal more successful in their efforts, so far, than we were in ours—at getting an undisturbed nap.

The pilgrimage idea was an old one long before the days of our Lord. It shows itself, but it did not originate, in the divine command at the

[1] Luke 24 : 18.

lips of the great lawgiver to Israel: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty."[1] Here a pilgrimage was recognized as a duty incumbent on every household head; for the form of the command implies that the place which the Lord should choose would be at such a distance from many homes that it could be visited by all only on occasions, and at the cost of an extended journey. And long before this the Hebrews had known of the Egyptian pilgrimages to the sacred sites of Bubastis and Busiris and Saïs and Heliopolis, including, according to the extravagant estimate reported by Herodotus, as many as seven hundred thousand pilgrims annually at the first-named of these sites.

It would seem from many references to the matter in the Bible, and from the place given to the thought in outside religions, that the pilgrimage idea represents the course of a child of God in his life's journey through a land of train-

[1] Deut. 16 : 16.

ing toward the Father's house beyond. Thus when God would gather out from the race a peculiar covenant people, he called its progenitor Abraham to be a pilgrim, beginning a journey the end of which he could not yet know.[1] And the life of Abraham was one of continuous pilgrimage. When, again, the patriarch Jacob was asked his age by Pharaoh, he answered by a figure which is given as if even then intelligible to all: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."[2]

"Thy statutes have been my songs in the house of my pilgrimage,"[3] says the Psalmist. His exclamation, rendered in our version, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness,"[4] conveys, in the original, the idea of one who has come as a glad pilgrim to the sanctuary entrance, and prefers that place to a more luxurious abode elsewhere; as if it were to be para-

[1] Gen. 12 : 1.
[2] Gen. 47 : 9.
[3] Psa. 119 : 54.
[4] Psa. 84 : 10.

phrased: "I choose the toilsome pilgrim life of Abraham toward 'the city which hath the foundations,'[1] rather than the abode of Lot in the ease-supplying city of Sodom."[2]

As to the idea of the Hajj among Muhammadans, Professor Palmer says that it "is a very ancient institution, and one which . . . Mohammed could not, if he would, have abolished." And Sir Richard Burton adds: "The word 'Hajj' is explained by Moslem divines to mean 'Kasd' or 'aspiration,' and to express man's sentiment that he is but a wayfarer on earth, wending towards another and a nobler world. This explains the origin and the belief that the greater the hardships the higher will be the reward of the pious wanderer. . . . Hence it is that pilgrimage is common to all old faiths."

The collection of sacred psalms (Psalms 120-134) known as "Songs of Degrees," or "Songs of the Goings Up," is supposed to have been compiled for the Hebrew pilgrims, in their annual goings up to Jerusalem to keep holy day before the Lord in his temple. Take, for example, the second of these psalms:

[1] Heb. 11 : 10. [2] Gen. 13 : 12.

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand,
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore." [1]

As Dr. Samuel Cox says: "The local color of this charming poem is rich and abundant. The allusions to help coming from over the mountains, to the watch set when the caravan halted for the night, to sunstroke and moonstroke, all carry our thoughts to the East, and are characteristically Oriental in their tone. The best English commentator on the Psalms leans to the impression that this was 'the song sung by the caravan of pilgrims going up to the yearly feasts, when first they came in sight of the mountains on which Jerusalem stands.'"

[1] Psa. 121.

As if to make it clear to the Israelites that the pilgrimage idea must not be lost sight of by those who lived so near the tabernacle or the temple that they need not make a journey to reach it, the third feast of each year included the going out of all the people to dwell in booths, or huts of boughs, in symbolism of the pilgrim life of the people of God. "Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."[1]

Of the three great feasts of Israel, the Feast of Tabernacles is the only one of which the symbolism is yet unfulfilled. And did not these three feasts in a peculiar sense symbolize, or represent, the Father, the Son, and the Holy Ghost? Surely the Passover was fulfilled in Christ; "for our passover also hath been sacrificed, even Christ."[2] This was the first of the three feasts. Pentecost[3] came next, commemorating the giving of the Law as our guide. This also was fulfilled by the coming of the Holy Spirit to guide

[1] Lev. 23 : 42, 43. [2] 1 Cor. 5 : 7. [3] Acts 2 : 1.

us into all truth. But the Feast of Tabernacles, which commemorated and symbolized the pilgrim life of the children of God on their way to the Father's house, is not yet fulfilled; nor can it be until all of those children have reached their home. There is a saying among the Jews, that, while the other two feasts shall be fulfilled, the Feast of Tabernacles shall never cease until all things are accomplished.

In this light, there is a pregnant meaning to the pilgrimage idea, as it shows itself in every form of religion, and as it is manifested so peculiarly at Easter season in the Holy Land. It represents, however vaguely, that consciousness of being absent from the Father's home while yet present in the body.

> "Here in the body pent,
> Absent from him I roam;
> Yet nightly pitch my moving tent
> A day's march nearer home."

The writer of Hebrews, recalling the long line of godly witnesses for the truth, from the days of righteous Abel to the successors of Stephen in martyrdom, declares that "these all died in faith, . . . and . . . confessed that they were strangers

and pilgrims on the earth."[1] And Peter addresses us all in the exhortation, "Beloved, I beseech you as sojourners and pilgrims, to abstain [in your pilgrimage of life] from fleshly lusts, which war against the soul."[2]

And is it not an indication of the universality of this idea, that the one religious book which comes next to the Bible in perennial freshness as a truthful exhibit of Christian experience among English-speaking peoples is the "Pilgrim's Progress"?

But closely connected with the pilgrimage idea is the moving in a circle, from east to west, or in the course of the sun, around a center of sacred interest. This also would seem to symbolize the completing of an earthly course—making the full round of life.

The Hebrew word *chag*, like its Arabic equivalent, *hajj*, represents both a festival and a pilgrimage circuit. It is the word which is used in the request of Moses to Pharaoh to permit the Hebrews to go a "three days' journey into the wilderness," to "hold a feast" (a *chag*), or to make a series of circuits, as a religious observ-

[1] Heb. 11:13. [2] 1 Pet. 2:11.

ance.[1] The Feast of Tabernacles[2] is the *chag*, or *hajj*, of booths or tents. And when the Hebrew pilgrim band had reached the Promised Land it moved in formal procession across the Jordan bed, following the ark of the covenant,[3] and then, having compassed the city of Jericho six days in succession, on the seventh day it compassed the city seven times, until "the wall fell down flat, so that the people went up into the city, every man straight before him;"[4] and the pilgrims were in their new earthly home.

In the days of the temple worship, the priests were accustomed to form in procession, and to make the circuit of the altar, on every one of the seven days of the Feast of Tabernacles. And on the seventh day they made that circuit seven times. It was "on the last day, the great day of the feast," while the procession, following the priest who had brought water from Siloam to pour it out in libation at the altar, that Jesus "stood and cried, saying, If any man thirst, let him come unto me, and drink."[5] And it was at that same feast that Jesus said, as if to all of

[1] Exod. 5 : 1-3; see also 10 : 9. [2] Lev. 33 : 36.
[3] Josh. 3 : 3-6. [4] Josh. 6 : 15, 16, 20. [5] John 7 : 37.

life's pilgrims, "He that followeth me shall not walk in darkness, but shall have the light of life." [1]

It is a custom among the modern Jews, in the West as in the East, to make a sevenfold circuit of the synagogue, in procession, following the sacred roll, on the day after the close of the great festival season of the year. This ceremony is known as "Rejoicing in the Law."

To the present day Christian pilgrims at Jerusalem, on Easter-tide, Greek and Roman Catholic alike, make the circuit of the Holy Sepulcher seven times in succession, at first slowly, and then in increasingly rapid succession.

In the Greek Church, in Palestine as in Russia, a newly married couple make together a threefold circuit of the altar before which they have just pledged their mutual marriage vows. And in the Roman Catholic Church, as also in the English, the conventional "processional" circuit would seem to be a survival of the symbolic pilgrimage idea.

The Abbé DuBois tells of a custom, at a Hindoo wedding, of the bridegroom taking his bride

[1] John 8: 12.

by the hand and making the threefold circuit with her of the fire on which he offers the sacrifice of the "homam." This would seem to be symbolic of the beginning of their pilgrimage of life together.

At Meccah all the pilgrims from abroad, and all the residents of the city, must make at certain times a sevenfold circuit of the Ka'bah, the first three circuits being made slowly, and the last four on a quick trot, in a manner similar to that of the Easter pilgrims to the Holy Sepulcher in Jerusalem. Life's earlier years lag, but as life goes on the speed of the years accelerates. The Arabs of the Desert of Sinai also encircle, somewhat after the same fashion, the ancient tomb of Neby Saleh; and this is a part of the common worship at the welee, or tomb, of any Arab saint.

Sir Monier Monier-Williams says of Booddhist observances in India and elsewhere: "One common way of showing piety is by walking round temples, monasteries, stupas, and sacred walls, from east to west, keeping the right shoulder towards them, and even occasionally measuring the ground with the extended body."

M. Huc tells of the same custom among the

Booddhists of Mongolia and Tibet. Thousands of pilgrims from China, Tibet, and Mongolia, come each year in processions to sacred lamaseries, or monasteries of the Booddhist lamas; and, having reached their destination, they circumambulate the lamasery with prostrations in prayer at every step of the way. "Sometimes the number of devotees performing together this painful pilgrimage is perfectly prodigious," says M. Huc. "They follow each other, in Indian file, along a narrow path which encircles the entire lamasery and its appendant buildings. . . . Where the lamasery is of any extent, the devotees have hard work to get through the ceremony in the course of a long day. . . . The pilgrimage must be performed without intermission—so strictly that the pilgrims are not allowed to stop for a moment, even to take a little nourishment. . . . Each prostration must be perfect, so that the body shall be stretched flat along the ground and the forehead touch the earth, the arms being spread out before you, and the hands joined as if in prayer."

Here would seem to be a representation of life's pilgrimage, in its persistency, in its toilsome-

ness, and in its prayerfulness. "There are various modes of performing the pilgrimage round a lamasery. Some pilgrims do not prostrate themselves at all, but carry, instead, a load of prayer-books, the exact weight of which is prescribed by the Grand Lama, and the burden of which is so oppressive at times that you see old men, women, and children absolutely staggering under it. When, however, they have successfully completed the circuit, they are deemed to have recited all the prayers contained in the books they have carried."

Mr. Talcott Williams, describing various survivals of primitive rites and customs in North Morocco, says of the "local pilgrimages" which he observed there: "They occur all over the East; but I will confess to a new sensation as I was told of the annual pilgrimage to the shrine of Abd es-Salem (Servant of Peace), where his descendant lived on the annual offerings, the sons of the worthy man making no small scandal by their grasping avarice, to which people went up —men, women, and children—in companies of two or three hundred, and which broke into a solemn intoned chant when the distant shrine

was seen, in which men and women went to lay their offerings and pray for children. The fakirs from this shrine came to one village fair I attended, and compassed it with a solemn chant of the Moslem creed and the Fathah or opening chapter of the Koran; and as I saw them pass around with their banner inscribed with the sacred name, and heard the slow rise and fall of their Gregorian notes, I felt I might be listening to sounds as old as the march of priest and Levite in the desert."

There are vestiges of the primitive pilgrimage idea in surviving customs of peoples of Europe and America, as well as of Africa and Asia. Mrs. C. F. Gordon-Cumming, in her sketches of life "In the Hebrides," tells of such traces in Iona. Speaking of the old time, she says: "When the dead were carried ashore in the Martyrs' Bay, they were laid on the green hillock of Eala, the Mound of the Burden, round which the funeral company *thrice marched sunwise in solemn procession*, as they had been wont to do from time immemorial, in common with many races, both ancient and modern, in all parts of the world. I do not suppose this custom is even now wholly

extinct, for even on the more advanced mainland the path to a churchyard is often led circuitously, so as to ensure the corpse being carried in the more orthodox sunwise course, and the people strongly oppose any short cut, which would interfere with this beneficial circuit."

In Philadelphia, within a comparatively few years, the body of an eminent Israelite was borne in procession seven times round the synagogue before being removed for burial. And it is a common sentiment, in different parts of the United States, that a body ought not to be brought out of a church by the same aisle that it was borne along on its entrance, but that, in some way at least, a circuit should be made with it.

Even the games of children, in so many of which are survivals of primitive customs, include the circuit pilgrimage idea.

"Here we go round, round, round."

"Here we go round the mulberry bush."

"Ring around the rosie."

Indeed, it would seem to be fair to infer that the love of the formal procession and circuit at weddings, at funerals, and on occasions of display the world over, is but a phase of this idea,

which would give renewed expression to the thought in every thoughtful heart:

"I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night."

"So runs the round of life from hour to hour."

AN OUTLOOK FROM JACOB'S WELL.

No spot in all the Holy Land was more lovely and attractive in its natural scenery, and none was richer in its varied associations of the earlier and the later history of the peculiar people of the Holy Land, than that region which came within the sweep of the eyes of Jesus of Nazareth, as he sat down to rest by the well which the patriarch Jacob had dug in the field that he bought of the sons of Hamor, and gave to his loved son Joseph.[1]

[1] Josh. 24 : 32.

That well is on the western border of the Plain of Mukhnâ, or the Plain of the Cornfields, where the Valley of Shechem opens from the westward, between the mountains, Ebal on the north and Gerizim on the south, into the great caravan route that runs northward and southward between the Nile and the Euphrates—as the highway of the nations from the far East to the ever-extending West. The region itself is still the one beautiful spot in central Palestine. Away from the extended fertile plain, with its signs of varied and hopeful cultivation, there sweeps westward between the mountains "a valley green with grass, gray with olives, gardens sloping down on every side, fresh springs rushing down in all directions." Northward the snowy summit of Hermon is seen in the far distance—beyond the hills of Ephraim, which skirt this plain. Eastward are the hills above the valley of the Jordan, over against the Land of Gilead, and southward, beyond Shiloh, are the hills which stand round about Jerusalem northward.

The highway which was then the direct route between Judea and Galilee (and near which is the well of Jacob) was one of the roads which

Kedor-la'omer,[1] the Elamite king, sought to control in his memorable campaign—the first great campaign of recorded history. It was a road over which the mightiest rulers of Egypt had passed in their conquering sway—from the days of Thotmes III. and Sety I. and Rameses II. down to Shishak and Necho and the Ptolemies, and along which Benhadad and Hazael and Rezin and Tiglath-pileser and Sennacherib and Shalmaneser and Nebuchadnezzar, and Alexander of Macedon also, had moved in their marches of invasion and conquest. Yet never had that road felt the tread of so mighty a ruler as the way-worn traveler whose tired feet rested by that well that day, while his few humble followers had turned from the highway into a neighboring city to purchase bread.

The Valley of Shechem, in full sight of the well of Jacob, was a very center, both geographically and historically, of the Land of Promise. It was the first formal resting-place of Abraham, in Canaan,[2] on his pilgrim way from Chaldea Egypt-ward. There Abraham reared the earliest altar in all that land to Him who called

[1] Gen. 14 : 1-7. [2] Gen. 12 : 5.

him, in uniqueness, his "friend."[1] Jacob made that spot his home also.[2] There he purchased a homestead lot, and, of course, he dug a well there; for land has no value in the East unless there is living water within its bounds, at its owner's control. When Joseph died in a royal home in Egypt, his heart looked toward Shechem for a burial-site, and he made his brethren promise to carry his bones thither when their pilgrim days were over. That promise they made good, after strange vicissitudes.[3] In that valley, according to the command of Moses, the whole land was formally dedicated to the God of Israel in a solemn assembly of the people under Joshua,[4] and Shechem itself was made a city of refuge.[5]

There again the people met from time to time to renew their covenant vows toward Jehovah. There, on the plain, Abimelech, the first claimant of royal honors in Israel, was declared king in the days of the judges;[6] and there, from one of the mountain cliffs, still pointed out, his brother

[1] Isa. 41 : 8; 2 Chron. 20 : 7; James 2 : 23. [2] Gen. 33 : 18.
[3] Gen. 50 : 24-26; Exod. 13 : 19; Josh. 24 : 32.
[4] Josh. 24 : 1-28. [5] Josh. 20 : 2, 7. [6] Judg. 9 : 6.

Jotham spoke his parable against this brief-lived usurpation.[1]

There also, after the days of royal splendor under David and Solomon in Jerusalem, the whole people gathered as of old in their sacred trysting-place, to inaugurate a successor to the wisest of their monarchs; and there the wise king's foolish son wrought the folly that divided for all time the kingdom of his fathers.[2] Then there followed the days of Jeroboam and Ahab and Jehu and Jehoash and Hoshea, while the words of Elijah and his successors rang out from time to time on the air of that mountain-girt region; and finally the temple, rivaling that of restored Jerusalem, had stood for two centuries on the summit of Gerizim, before its destruction by Hyrcanus.

What crowding memories of the varied past, and what teeming thoughts of the possible future, of that center of interest to the descendants of Israel, must have burdened the dreamy air about the well of Jacob, as Jesus sat there by himself, in the absence of his disciples!

As Jesus sat thus by the well, there came a

[1] Judg. 9 : 7-21. [2] 1 Kings 12 : 1; 2 Chron. 10 : 1.

Samaritan woman to draw water from the well.[1] It has been a puzzle to many to know why this woman came from the city for water from this well, when many other good wells were nearer; and no little ingenuity has been shown in the various suggestions of her possible reasons for so coming. But the text does not say that she came directly from the city, nor would it be natural to suppose that she did so. This was the well of the cornfields, dug there for the express purpose of providing water for those employed in the sowing and the reaping of those fields. Women were often engaged in the labor of the fields, or in ministry to laborers there, and this Samaritan woman seems to have been so employed. Commonly, the women drew water for the men, although, as a special favor, it was said by Boaz to Ruth, when *she* gleaned in the field with his maidens: "When thou art athirst, go unto the vessels, and drink of that which the young men have drawn."[2]

In this instance the Samaritan woman seems to have come up to the well from a remoter portion of the great grain-field, to draw water

[1] John 4 · 5-14. [2] Ruth 2 : 9.

for herself or for those to whom she was a helper. It is even mentioned that when she was prompted to return to her home for a special purpose, she "left her water pot"—there by the well in the field where it was needed—"and went away [from her work] into the city."[1] Why it is that this simple explanation of a natural incident in an Oriental grain-field has escaped the notice of commentators so generally, is in itself a mystery.

Jesus said to the woman: "Give me to drink." Her answer was: "How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?"[2] An Oriental would not as a rule speak to a stranger woman; far less would he ask a drink from her. In our day, and among us, even an enemy might ask or receive a drink of water without fear of compromising himself or his opponent; but not so in the East—in the olden time or now. There, the giving and receiving of a drink of water is the seeking and the making of a covenant of hospitality, with all that that covenant implies. It is not, indeed, like a covenant of blood, or a covenant of salt, indissoluble; but it is like the covenant of bread-

[1] John 4 : 28. [2] John 4 : 7, 9.

sharing, which makes a truce, for the time being, between deadliest enemies.

Aboolfeda tells, for example, of the different receptions awarded by Saladeen to the king of the Franks on the one hand, and to Prince Arnald of Caracca on the other, when the two Christian leaders were received in his tent by the victorious Saracen, after the battle of Hatteen. Saladeen seated the Christian king by his side, and gave him drink cooled with snow. When the king, having tasted it, offered it also to Prince Arnald, Saladeen protested, saying, "This wretch shall not drink of the water with my permission, in which there would be safety to him;" and then, rising up, he smote off the head of the prince with his own sword.

Again, we are told, that when Hormozan, a Persian ruler, surrendered to the khaleef Omar, the successor of Aboo Bekr, and was brought a prisoner into the presence of his captor, he asked at once for a drink. "Omar asked him if he were thirsty. 'No,' he said; 'I only wish to drink in your presence, so that I may be sure of my life.' He was assured that he might rest perfectly secure; and that assurance was kept."

The wonder of the Samaritan woman was that a Jew should seek, by asking and receiving drink, to make a friendly compact with a member of a hostile race. Yet Jesus was willing to show that he would not hold himself aloof from such as she. When the disciples of Jesus had returned to the well, and were wondering over the fact that their Master was in conversation there with a Samaritan woman concerning the holiest truths of their religion, Jesus gave them a lesson of lessons out of the facts of the great grain-field about them there. And that lesson it is which all the followers of Jesus have reason to consider anew to-day.

In Palestine, neither all the sowing nor all the reaping of the fields is done at one and the same season. As soon as one crop is out of the ground, another is prepared for. Plowing and sowing follow close after reaping and gleaning. Different crops require different lengths of time for their maturing; and, as a consequence, the planting for one crop will sometimes be going on while another crop near it is not yet ready for the harvest. As soon as the fields are cleared, in the midsummer or in the early autumn, the ground is

plowed, and the winter wheat or some other grain is sowed, in advance of the rainy season. Again, between the early and the latter rains of the springtime there will be plowing, and the sowing of barley or oats or lentils for a later crop.

In the second week in April, I saw on the Plain of the Cornfields, not far from Jacob's Well, the grain already well ripened toward the harvest; while just southward of that region, and again, two days later, just northward of it, I saw plowing and planting going on. Indeed, I might have been in doubt, from my own observations, whether that were the time of seed-sowing or of harvest; and so it is likely to have been in the days of Jesus.

Whether this were the springtime or the early winter, whether it were at noonday or at eventide, are points which have been much discussed in connection with the Gospel narration of the visit of Jesus. It would seem most natural, from the story as it stands, to suppose that the season was the springtime, and that the hour was noonday; but, however that may be, it is obvious that there were within the eye-sweep of Jesus and his disciples the signs of seed-sowing on the one

hand and of ripening harvest on the other; and that it was by calling attention to these two processes of nature in so close proximity of time and space that Jesus taught the lesson he would have his disciples there receive.

Pointing, perhaps, with his outstretched hand, toward the sowers in the field for whose ministry the Samaritan woman had come to that well to draw water, he said: "Say not ye [Would ye not say, if ye were to judge from *that* scene only], There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields [and here he may have waved his hand toward the ripening fields in another direction], that they are white already unto harvest."[1] And by those words his disciples were shown that even while seed-sowing for one crop was going on in the natural world, there might be also a making ready for an ingathering of former crops; so that sowing and reaping should go on together. Then came our Lord's application of this fact from nature's sphere.

Here were sowers of spiritual seed starting out into the world with a mission to make ready for

[1] John 4: 35.

a new planting of the fields they visited. Yet those very fields had been planted by other laborers in seasons already past; and there was a harvest work of the earlier crops to be carried on in conjunction with the new planting.

Long before these days there had been truth taught in that region, even by the rites and ceremonies on Gerizim, and by the words of the Law read responsively across the Valley of Shechem under Joshua, and by the loving worship of Jehovah there, in the days of Jacob and his fathers, and by such teachings as were represented in the spirit and service of Melchizedek, the neighboring kingly priest of God Most High; and now the day had come for the gathering-in of a harvest from that old-time planting, as well as for new seed-sowing by Jesus and his disciples. "For herein [in this winning of the outside Samaritans to the truth as the truth is in Jesus] is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." [1]

The disciples of Jesus everywhere are to realize

[1] John 4: 37, 38.

that Christianity is not set to seed-sowing alone, but that it has a mission of reaping a harvest out of all the truth-planting of the ages. God did not leave himself without a witness in fields which, until to-day, were unvisited by Christian teachers. He, therefore, who enters any field, to plant there the best of seeds, should have an eye to the whitening crop in that very field, which marks the good work of former laborers known to God alone. Herein is that saying true: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."[1] And herein is true that other saying also: "So then neither is he that planteth anything, neither he that watereth [nor yet he that reapeth]; but God that giveth the increase."[2]

There is no form of religious belief which has not some vestige or phase of truth as its basis, however that measure of truth may be overlaid with error or obscured by evil traditions. Thus Brahmanism starts with the truth of the spirituality of God;[3] Booddhism with the truth of a sin-cursed world, and of man in wretched helpless-

[1] Amos 9 : 13. [2] 1 Cor. 3 : 7. [3] John 4 . 24.

ness ;[1] Zoroastrianism with the truth of a constant conflict between good and evil, light and darkness ;[2] Confucianism with the primal superiority of man as an ideal of aspiration in life's struggle ;[3] and so on through all the forms of false religion.

As saintly Whittier sings :

"Truth is one:
And, in all lands beneath the sun
Whoso hath eyes to see may see
The tokens of its unity. . . .
In Vedic verse, in dull Korán,
Are messages of good to man ;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this.

"Nor doth it lessen what he taught,
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portion of that truth of old ;
Denying not the proven seers,
The tested wisdom of the years ;
Confirming with his own impress
The common law of righteousness.

[1] Rom. 3 : 23. [2] Eph. 6 : 12. [3] Gen. 1 : 26; Psa. 8 : 4, 5.

"We search the world for truth: we cull
The good, the true, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In His harmonious fulness wrought,
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,—
The common growth that maketh good
His all-embracing Fatherhood."

He who would go in the spirit of Christ to non-Christians as a missionary worker, should begin with them at that which he and they hold in common as a sacred truth, in order that he may lead them onward and upward to the truth which includes all truths, and which reconciles all discrepancies in Him who is "the Way and the Truth and the Life."[1] "The hour cometh, and now is, when the true worshippers [everywhere] shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers."[2] All the heart-yearnings, and all

[1] John 14 : 6.

[2] John 4 : 23.

the soul-outreachings toward God the Father, in all the ages, can find their satisfying in the only-begotten Son of God. The disciple of Jesus is to recognize the direction of all these strivings, in order to aid in their satisfying. That is the lesson of an outlook from the well of Jacob.

THE SAMARITAN PASSOVER.

So long as the temple at Jerusalem remained, the Jews went thither to celebrate the passover feast. But when the temple was destroyed, it was no longer lawful for them to sacrifice the paschal lamb; for the command was explicit: "Thou mayest not sacrifice the passover within any of thy gates; . . . but at the place which the Lord thy God shall choose to cause his name to dwell in."[1] And now the Jewish observance of that feast is but a partial one, in the household, with a bit of roasted lamb to represent the com-

[1] Deut. 16: 5, 6.

manded sacrifice. In only one place in all the world is there any continuation of that sacrifice; and that is near the ruins of the ancient Samaritan temple on Mount Gerizim, by the scanty remnant of the Samaritan people.

Although that temple was unauthorized by Jehovah, and the Samaritans were a mongrel people, with a mongrel religion,[1] so many sacred associations cluster around Mount Gerizim, and the connection of the Samaritan rites and ceremonies is so direct with the original Hebrew ritual, that an exceptional interest attaches to this one vestige of the ancient passover sacrifice, with its standing witness to God's foreshadowed plan of salvation by the blood of the Lamb.[2] The details of this annual sacrifice, bringing to mind the night of the hurried exodus from Egypt, have been several times described by modern eye-witnesses; but to each fresh observer they bring fresh impressions, which justify their fresh recital.

On an afternoon in April, with two traveling companions and our trusty dragoman, I rode from Jacob's Well up along the way by which the disciples of Jesus had gone to the city of

[1] 1 Kings 27:8-12; 2 Kings 17:24-28. [2] See 1 Cor. 5:7.

Sychar to purchase food, while he sat by the well and had that memorable conversation with the woman of Samaria.[1] At our right, on the north, frowned Ebal, the mount of cursing;[2] at our left was Gerizim, the mount of blessing.[3] Before us was Nâblus, the modern city near the site of Sychar, and yet earlier the site of Shechem. Passing through the narrow main street of the walled town, and out of the western gate, we came to our tents, already pitched for us, where we were greeted by the Rev. Yohannah el-Karey, a Christian missionary at Nâblus, and told that we were just in season for the passover sacrifice in Gerizim. A few minutes later found us ascending the mountain under his kind escort.

To the manifold associations and traditions of this sacred site the remaining Samaritans cling with superstitious veneration, saying, as said the woman at the well, "Our fathers worshipped in this mountain;"[4] saying even more than this,—that it was there that Melchizedek met and blessed Abraham,[5] and that there Abraham laid

[1] See John 4 : 5-26. [2] Deut. 17 : 29. [3] Deut. 11 : 29.
[4] John 4 : 20. [5] Gen. 14 : 18, 19.

his son Isaac on the altar for sacrifice;[1] saying this with such earnestness that more than one Christian scholar has been swept along by the strong current of local tradition to the conclusion that the claim of the Samaritan on these points is not without reasonable foundation. Nor do the Samaritans stop here with their claims for Gerizim. They deem it the center of the earth, the highest mountain in the world—the only one not covered by the deluge, the place where Adam and Noah erected altars, and where Jacob had his vision of the heavenly ladder.[2] It is to them the house of God and the gate of heaven.

The ruins of the old Samaritan temple, still to be seen there, include, according to their tradition, the twelve stones taken up out of the bed of the Jordan, by the command of Joshua, and set up as a memorial of the miraculous stoppage of the river's flow when the Israelites entered Canaan, after their forty years of wandering in the desert.[3]

Less than a hundred and fifty of the Samaritans, all told, now remain, and their number has not materially changed for many years. They

[1] Gen. 22 : 9, 10. [2] Gen. 28 : 12. [3] Josh. 4 : 1-9.

live in Nâblus, but on the fourteenth day of their month Nisan—at a time corresponding to our Passion Week—they leave their homes, and take themselves to the summit of Gerizim, where they pitch their tents, family by family, at a spot a little west of the temple ruins, and on somewhat lower ground, for the celebration of the passover feast. It was there that we found them as we reached the mountain top.

It was near the close of day. All was ready for the sacrificial services. Between the temple ruins and the tents two fires were burning: the first in a trench, within a low-walled enclosure at the place of sacrifice, for the heating of water in two huge caldrons or kettles for scalding the dead lambs; the other at a little distance from this and outside the enclosure, in a great oven or pit, some seven or eight feet deep and three or four across it, stoned up inside from the bottom, for the roasting of the lambs. Within the limits of the enclosure the congregation had gathered for worship.

The high-priest, with a white turban, and in a pearl-colored silk surplice, knelt on a scarlet rug before a small stone bench or desk, facing the

temple site eastward. Two priests were back of him. His children and the children of the assisting priests were with their fathers. The men and children of the congregation (the women remaining in their tents) were in a semicircle back of the priests, also facing the temple site. At the right of this semicircle were seven men ready to bring the prepared lambs to slaughter. Their dress was a simple white shirt or tunic, with white under-drawers. They were called "the sacrificers," or slayers. Seven lambs appointed to slaughter were just before the high-priest as he knelt.

It was about twenty minutes before sundown that the kneeling high-priest began the service by an invocation, imploring God's acceptance of this sacrifice according to his word, and a continuance of the blessing on his people, according to his dealings with their fathers the patriarchs of old. Then came a recital of the story of the exodus, and of the institution of this sacrifice, in which the people joined with the high-priest. The service was intoned, somewhat like the peculiar singing of the Egyptians, or the notes of the wailing darweeshes.

At the first mention of the name of Jehovah, all prostrated themselves, as the Israelites did when they heard that God would bring them out of Egypt.[1] Then all rose and stood in silent prayer—in most impressive silence. At every subsequent mention of Jehovah's name the people put their hands to their faces, as if covering their faces in the presence of God. In token of emphasis, as they recited, they repeatedly stretched out their hands with upturned palms, in Oriental demonstrativeness. In every movement the children followed their parents, whom they watched closely as the service proceeded.

The service of worship must continue until actual sundown. As it went on, arrangements were in progress for the sacrifice. The lambs were carefully examined separately by an assistant of the high-priest, to see that they were ceremonially worthy—"without blemish."[2] The unleavened bread and bitter herbs were brought in on a straw mat, or platter, and laid before the high-priest. When the sunlight on the temple site above him showed that sunset was just at

[1] See Exod. 4 : 31 ; 12 : 27.

[2] Exod. 12 : 5 ; Lev. 9 : 3 ; 14 : 10 ; 23 : 12 ; Num. 29 : 2.

hand, the high-priest stepped on to the stone bench which had been his reading-desk, and looked intently toward the west, watching the sun for its slow dipping in the blue waters of the Mediterranean beyond the Plain of Sharon. He was still reciting the story of the first passover, and the people were intoning with him more earnestly than before. The seven lambs were led by attendants to the place of sacrifice, around the caldron fire, and held firmly there, without a single bleating cry. The flashing knives for their slaying were tested by the attendants. The interest in the service was intensified moment by moment.

At precisely sundown—"between the two evenings"—the high-priest gave the signal for the sacrifice by repeating the words of the original command to Moses: "And the whole assembly of the congregation of the children of Israel shall kill it at even."[1] Instantly two persons at each lamb struggled for the privilege of killing the lamb. The high-priest was at his desk, some thirty or forty feet from the place of sacrifice, where the designated "slayers" were

[1] Exod. 12:6.

already gathered. Throwing off his silken surplice, he sprang to the place of slaughter, and so quick and agile was he that he killed four of the seven lambs himself. The lambs were thrown on their sides, and their throats cut with a single stroke—nearly severing the head from the body. The spurting blood was caught in basins, and the children's foreheads were marked with it,—a straight line up and down between the eyes. The tents also were at once sprinkled with the fresh blood, above their entrance way.

At the bloody sight of the slaughtered lambs, some of the children, who had borne a part in the service up to this point so heartily, began to sob and to cry aloud, which added to the excitement of the strange scene. Then came an outburst of general rejoicing and mutual congratulations. It was "the beginning of months"[1] to that people—a new year's service of thanksgiving. It was like the exchanges of greetings in a New Year's morning prayer-meeting, only far more demonstrative.

All embraced one another most heartily, kissing on the cheek again and again, except in

[1] See Num. 10: 10; 28: 11.

the case of the high-priest and of the more venerable patriarchs, whose hands instead of their cheeks were kissed by all. It was a scene of unmistakable delight in the memories and privileges and hopes of the hour. Then it was that the startled children could say to their parents, "What mean ye by this service?" and that the glad-hearted parents could answer them, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."[1]

And now the slaughtered lambs were to be made ready for the oven. Scalding water was thrown on them, to loosen their fleeces. They were not skinned, but the wool was pulled from them by busy fingers, hot water being added from time to time as was needful. Then the lambs were opened, their entrails were taken out, and these, together with their wool, were laid on the fire and burned. The prepared lambs were each run through lengthwise by a sharpened stake or spit of from eight to ten feet long. Their heads were still on, and their legs also,

[1] Exod. 12:26, 27.

except the right foreleg, which belongs to the priest. All this took about an hour and a half from the time of sacrificing. Meanwhile, as before, the enclosure where the services were in progress was sacredly guarded from the intrusion of strangers, although outside observers were permitted to approach the low wall, or even to stand upon it, and watch the ceremonies.

At a new signal from the high-priest, the seven spitted lambs were borne from the place of sacrifice to the place of roasting, and arranged around the oven, at the bottom of which the fire was burning brightly. Again brief services of prayer and recitation were intoned, and at another signal the seven lambs were lifted and simultaneously thrust into the oven, the sharp stakes being forced into the oven-bottom to hold them upright. A grating, or hurdle, of green twigs was laid over the oven-mouth, fresh boughs were laid on this, and earth was heaped above all as an effectual cover. There the lambs were left to roast for three or four hours.

The high-priest, meanwhile, retired to his spacious tent, and we were courteously welcomed there as his guests. We passed in under the

blood-sprinkled doorway, and were seated, two on rich rugs and two on a scarlet divan, in the family group, which included his young wife, and their three children, and his mother, who, according to Oriental custom, was treated with marked consideration. The Samaritan high-priest at that time was named Jacob Aaron (Ya'koob Hâroon). He was a man seemingly not above thirty-five years of age, with a pleasant face and a full dark beard. He freely answered every question I asked him about the ceremonies he was conducting, as I made the notes for this writing. He gave us also of the "bitter herbs," leaves of a kind of dandelion, to taste; for a foreigner may share the bitterness of the passover feast, while he can have no taste of the paschal lamb. The blood above the doorway was deemed a protection to all who were within that consecrated home.

While the high-priest and many others rested in their tents, there were those who watched and worshiped outside. It seemed to be a season of general rejoicing, like that of an Oriental wedding. Yet there were some who did not leave the sacred enclosure, but continued there, facing the

temple site, and praying demonstratively. All who were to partake of the passover must have fasted since the day before, until they should partake first of the unleavened bread and bitter herbs after the new year was fairly ushered in.

Suddenly, just before midnight, there was a cry that the lambs were now ready; and all who had rested in their tents were quickly astir. Then there was a hurrying from the tents to the place of assembling. The high-priest was now clad in a plain white robe, fastened about the waist with a coarse girdle, with slippers on his feet and a long staff in his hand.[1] All who joined him were similarly clad. Heavy clouds had gathered, the sky was wholly overcast, and rain was falling. At the still-closed oven there was a brief service of worship, in the flickering light of the still-burning sacrificial fire.

The earth was removed from the oven's cover, and the hurdle itself was lifted off. All signs of fire were gone, and the oven's mouth was dark as the night. One by one the stakes were uplifted, and the roast meat was stripped from them into large straw mats or baskets at hand for the

[1] Exod. 12: 11.

purpose. Portions of meat had fallen to the oven bottom. These must be rescued, that nothing of it might be lost. One man after another was lowered by his fellows into the heated oven, to gather up as much of it as he could in the few seconds he could exist there. At length all was taken out, and was fairly in the baskets. These baskets were carried within the hollowed enclosure, and laid in a line not far from the place of sacrifice. On either side of them the people took their places for a share in the feast.

At this moment there was a lull in the storm. The clouds broke away, and the full moon—for of course it was the night of the full moon—shone out on that weird scene on the summit of Gerizim. There crouched the girded and shod pilgrims,—not standing, as in olden time,[1] but sitting or crouching in Oriental style,—the last surviving celebrants of the sacrificial feast which Moses instituted, at the command of God, on that memorable night of deliverance from the angel of death in the land of Egypt, more than thirty centuries ago. The whole story of the passover never seemed so real before. The men ate in

[1] 2 Chron. 35 : 5, 6.

haste. Portions were taken to the women in their tents. Whatever remained of the lamb—meat or bone—was carefully gathered up and burned in the fire. "Ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire." [1]

After the feast, prayers were continued by the Samaritans until the break of day, when all retired to their tents,—not to their homes in Nâblus, as Dean Stanley supposed; for although the command was "Thou shalt turn in the morning, and go unto thy tents," the day thus begun is a day of holy convocation, the first of the seven days' feast of unleavened bread.[2] The first day of that feast and the day following it are observed as a sabbath, and during all its days the Samaritans remain at their mountain encampment.

And in the early morning, in the renewed storm of rain and hail, we found our way down the slope of Gerizim to our tents at its western base, with a new sense of the truth that "the law

[1] Exod 12:10.

[2] See 2 Chron 30:13 21; 35:17; Ezra 6:22; Ezek 45:21.

having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh" [1] —"a shadow of the things to come; but the body is Christ's." [2]

[1] Heb. 10 : 1. [2] Col. 2 : 17.

LESSONS OF THE WILDERNESS.

The Old Testament has been called the Soul's Picture Book—God's picture book for the teaching of his children. Both the history and the precepts of the Old Testament are given largely in pictures, strongly drawn, clearly defined pictures, the lessons of which are for all peoples and for all times.

One of the more prominent and more frequently repeated pictures of the Old Testament is "The Wilderness." This picture appears over and over again, under varying designations and

with varying accessories; but it is wellnigh always the same wilderness, and it is to illustrate or to enforce the same great lessons.

"The wilderness of Beersheba;"[1] "the wilderness of Paran;"[2] "the wilderness of the Red Sea;"[3] "the wilderness of Etham;"[4] "the wilderness of Shur;"[5] "the wilderness of Sin;"[6] "the wilderness of Zin;"[7] "the wilderness of Sinai;"[8] "the wilderness of Kadesh;"[9] "the wilderness;"[10] the "desert land;"[11] "the waste howling wilderness;"[11] "the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water,"[12]— all these are but parts, or but different descriptions, of the one great desert of Arabia Petræa, including the region between the two arms of the Red Sea, and extending northward to Canaan or Palestine.

It was there that poor Hagar[13] wandered, with her disowned son, fainting with thirst, finding God nearest when he seemed farthest away. It was there that Hagar's son Ishmael[14] grew up to

[1] Gen. 21 : 14. [2] Gen. 21 : 21. [3] Exod. 13 : 18. [4] Num. 33 : 8.
[5] Exod. 15 : 22. [6] Exod. 16 : 1. [7] Num. 13 : 21. [8] Exod. 19 : 1.
[9] Psa. 29 : 8. [10] Exod. 3 : 1. [11] Deut. 32 : 10. [12] Deut. 8 : 15.
[13] Gen. 21 : 14-21. [14] Gen. 16 : 12.

sturdy manhood and became a roving hunter, the promised progenitor of a separate and lawless people. It was there that Moses,[1] having left the luxuries of an Egyptian palace[2] and having graduated from the highest school of human wisdom,[3] passed forty years of quiet training for his mighty work of lawgiver and leader to God's peculiar people; feeding his flock in "the back [the western side] of the wilderness,"[4] and finally seeing the light of God's presence in the thorny sunt, or sin, or sina bush,[5] from which the peninsula is thought to have taken its name. It was there that the children of Israel led a nomadic life "for forty years, to humble them and to prove them; to show what was in their heart, and whether they would keep God's commandments or no."[6] It was there that the Lord himself came down on the mountain top, and declared the law which was for all time[7]—"the word which he commanded to a thousand generations."[8]

It was there again, that, in the days of apostate Israel, the hunted and heroic prophet Elijah sought a refuge in his flight from the Jehovah-

[1] Exod. 2 : 15. [2] Heb. 11 : 25. [3] Acts 7 : 22.
[4] Exod. 3 : 1. [5] Exod. 3 : 2. [6] Deut. 8 : 2.
[7] Exod. 19 : 20. [8] Psa. 105 : 8.

hating Jezebel; and it was there that an angel awakened him from his tired sleep under a wide-stretching retem shrub (such as gives noontide shelter to many a weary child of the desert to-day), and fed him with heaven-sent food, in the strength of which he went forty days and nights, while God gave him lessons of rebuke and counsel and encouragement, in sights and sounds such as have never been seen and heard elsewhere than there from the beginning of days.[1]

And there is ground for the belief that it was in that same wilderness of Arabia that Jesus of Nazareth was led up of the Spirit to be tempted of the Devil,[2] in those fearful forty days and nights of spiritual trial of which so much is hinted to us, beyond the little that is described. And we know that the Apostle Paul, with all his rabbinical lore and his religious zeal, and with the special revelation to him of the risen and glorified Saviour, was not yet counted ready for his pre-eminent mission in the preaching of righteousness by faith in Christ to all the ends of the earth, until he also had had his "perils in the wilderness"[3] by a visit to "Arabia."[4]

[1] 1 Kings 19 : 1-14. [2] Matt. 4 : 1. [3] 2 Cor. 11 : 26. [4] Gal. 1 : 17.

A wonderful wilderness that! What are its lessons to you and to me to-day?

We have no need of drawing on our fancy for the teachings of this wilderness picture in the Soul's Picture Book. The inspired text makes them plain beyond a peradventure; and a personal examination of the region portrayed only brings out the same lessons more vividly, and impresses them indelibly.

Arabia stands between Egypt and Canaan. These three lands are typical,—typical in the history of God's ancient people, and typical in the history of every individual child of God. Egypt is the soul's land of bondage—the bondage of sin and sense;[1] Canaan is the soul's land of promise—a land of rest by faith.[2] Arabia is the soul's training-school,[3] the land of preparation by trial and teaching for the privileges and enjoyments of the spiritual Canaan. Every soul

[1] Exod. 13 : 14; 20 : 2; Deut. 5 : 6; 6 : 12; 8 : 14; 13 . 5; Josh. 24 : 17; Judg. 6 : 8; 2 Kings 16 : 21; Isa. 19 : 1-18; Ezek. 29 : 6-12; Rev. 11 : 8.

[2] Exod. 3 : 7, 8; Deut. 1 : 7, 8, 21; 3 : 24-28; 6 · 3-12; 8 : 7-10; 11 : 10-15; Heb. 3 : 8-11, 16-18; 4 : 1-10.

[3] Exod. 2 : 11-22; 3 : 1-6; 1 Kings 19 : 1-18; Gal. 1 : 1-17. See also Deut. 8 : 1-6, 15, 16; Gal. 4 . 22-26.

that would pass from the land of its sensuous enthralment to the land of its promised inheritance must needs go through the land of its training and instruction, there to learn lessons which can be taught impressively only in the facts and experiences of "that great and terrible wilderness."

It is in the land of discipline and trial that man learns his littleness and his needs, and is impressed with a sense of God's majesty, nearness, and love. These lessons are taught in the wilderness as they cannot be taught in the land of indulgence or of rest.

There is something awe-inspiring in the natural scenery of the Arabian desert. That desert is by no means, as some might imagine, an extensive and monotonous sand plain. It is rather a wild mountain wilderness than a wilderness plain. It is a vast rolling prairie of mountain and hill and valley. Its lower portion is, indeed, such an aggregation of mountains that it seems rather an "infinite complication of jagged peaks and varied ridges" than a cluster of separate mountains. Of this portion it has been said poetically, that "it would seem as if Arabia Petræa had once been an ocean of lava, and that while

its waves were running literally mountains high, it was commanded suddenly to stand still."

The wilderness has, it is true, its watercourses and springs, and its trees and shrubs and flowers; but all these are merely incidental to the wilderness as a wilderness,—a wilderness over which man never had, nor ever can have, the mastery; and which in its divinely ordered diversity and gracefulness of material and arrangement, and in the magnitude of its proportions, sets at mockery man's highest attainments of strength and taste and skill.

Variety and beauty are found in the very sand of the desert plains and hills. Sometimes this sand glares in chalky whiteness; again it glistens and sparkles in silvery mica and quartz; yet again it is of golden yellow. The bare hills, which often shut one in, and among the shifting passes of which one must wind and clamber for days together, are now white, now yellow or orange, now red or pink, now olive-green, now brown or black; then they show all these hues, and others combined.

These hills rise like vast temples, pillared and chambered mysteriously; they tower like great

cathedrals with graceful pinnacles and turrets; they open and make way for finished amphitheaters,—amphitheaters as well defined as the Roman Colosseum, but vaster far; they mount like lofty pyramids of different-colored strata; they are uplifted in the form of huge sarcophagi. At one point they show massive walls, as of blocks of stone in regular courses; at another they close together as if for military defense, leaving only a narrow defile with rocky ramparts rising eight hundred feet or more above the roadway. And so they exhibit the vaster patterns of all the vastest works of man—as from the hand of God alone, with no sign of man's hand in their construction.

None of the mountains, any more than the hills, are verdure-clad. They have been characterized as "the Alps unclothed," and their mighty forms are upreared in naked grandeur, ridge upon ridge and crag upon crag, from the vast flint-covered plains at their rugged bases to the jagged peaks of their loftiest summits.

> "Shoulder and shelf, red slope and icy horn,
> Riven ravine and splintered precipice,
> Lead climbing thought higher and higher, until
> They seem to stand in heaven and speak with God."

Mountain upon mountain in that wild and sea-girt region stands to-day as all stood in creation's dawning. It is the primitive formation that we see there: red feldspar, purple porphyry, black hornblende, green diorite, crystal quartz, gray gneiss, as they glowed and glistened "when the morning stars sang together, and all the sons of God shouted for joy."[1] They have never changed meantime, nor has man the power to change them.

How impressive to the natural sense must have been the lessons of the wilderness to the Hebrews, as they came from Egypt toward the "mount of God"[2] in the desert of Sinai! As they turned from the Red Sea, after their rest at Elim, the scenery about them grew wilder. The crags and bluffs were bolder. The foot-hills of the great central mountain range of the peninsula had to be crossed. There were towering hills in startling contrasts of color on every side. The way led through rugged defiles and vast amphitheaters, and over one lofty mountain pass which gave a final view of the sea they had left, and of the forsaken Egypt beyond it. They had come

[1] Job 38:7. [2] See Gen. 22:14; Exod. 3:1; 18:5.

out from a land which had no equal in the grandeur and magnificence of its pyramids, its palaces, and its temples. Its people and its deities had rested their claim to reverence on the surpassing glory of these earthly structures and their adornings! And now these wanderers from Egypt found themselves surrounded by such natural pyramids and temples and obelisks as made the works of Gheezeh and Karnak and On and Zoan the merest playthings of an hour. The brightest colors on the walls of temple or tomb at Luxor, Philæ, Aboo Simbel, Saqqárah, and Beni Hassan, were paled by contrast with the glowing hues of the mountains and the hills among which the Hebrews found their winding way. Nothing that they had ever seen approached the sight that was now before their eyes.

And as they passed on from day to day, seeing new wonders of nature, and finding the grandeur of the mountain scenery growing with each hour, until the magnificent five-peaked summit of Serbal, and again loftier summits beyond it, rose commandingly before them, would it be strange if the feeling of their hearts found expression in the cry of Moses, their divinely sent leader:

"Jehovah, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God"?[1]

What were the sanctuaries of the many gods of Egypt in comparison with the vast natural temple of the great I AM,[2] the outer corridors of which they were now traversing in order to meet him in the place which he had said was "holy ground"![3] And the experience of the Hebrews is the experience of every traveler in this wilderness to-day, as to its impressiveness and its practical lessons.

The very silence in those mountain stillnesses is oppressively eloquent—

"A silence as if God in heaven were still,
And meditating some new wonder;"

and any breaking of that silence is not less eloquent, to remind man of his littleness before God. The loneliness of the region, the nakedness of the sheer granite walls, and a peculiar atmospheric condition, combine to give a prominence to the human voice which makes its very use a rever-

[1] Psa. 90 : 1, 2. [2] Exod. 3 : 14. [3] Exod. 3 : 5.

berating rebuke to the intruder who has ventured it. It is as though one were speaking in a vast glass bell, his voice ringing back to him from every side.

Deeply cut inscriptions are seen at the entrance of cavernous mines,—inscriptions showing that Egyptians worked those mines in the days of Snefru and Cheops, builders of the first great pyramids; inscriptions which were already darkened by the changes of a thousand years when Moses read their familiar writing as he led his father-in-law's flocks to feed along their front.[1] But those inscriptions only suggest how many generations of the wisest and strongest sons of men have sought the treasures of those mountains, and have come and gone over those desert wastes, without the possibility of making that region other than it is, and was, and is to be, a "great and terrible wilderness."

It is not as when one moves among the ruins of a former civilization, now a wilderness but once a place of teeming life; nor is it as when one visits a region yet unsought by man, but which may be rescued from its desolateness. Here,

[1] Exod. 3 : 1.

save in one or two utterly exceptional spots, man never has been, nor ever can be, a dweller, except as a pilgrim, a fugitive, or an explorer. This is God's region, not man's.

Bright-colored flowers, beautiful flowers in varied form and hue and fragrance, spring up startlingly out of the crystal sand, and from among the spear-head flints; but these give no sign of man's presence, nor encourage it. They are not there by cultivation; nor could cultivation promote their growth in such a soil. They only show what God can do—anywhere. And the same is true of the scanty and scattered trees and shrubs of the desert. They are there because God is there, not because man is or has been there.

Then again there are great stretches of bald desert, of waste howling wilderness, of burning sand under a burning sky.

"All around
To the bound
Of the vast horizon's round
All sand, sand, sand;
All burning, glaring sand.
. . . .
Not a sound,
All around,

Save the padded beat and bound
Of the camel on the sand,
Of the feet of the camel on the sand.
Not a bird is in the air,
Though the sun with burning stare
Is prying everywhere,
O'er the yellow thirsty desert, so desolately
grand." [1]

And there are flint-covered plains bounded by fire-blackened hills, at the foot and along the sides of which volcanic slag is scattered and heaped as if all the furnaces of earth had thrown their refuse there for centuries. Hissing serpents and crawling lizards are the chief signs of life in such regions as this; and blinding sandstorms and the deceitful mirage are its bewildering accessories.

To move on through the mountain ranges, and among the winding hills, and over the flint plains and sand wastes, of this "great and terrible wilderness" for days and weeks together, with scorching flesh and parching lips, seeing so much of the might of God, and so little of man save his helplessness, forces on the traveler a sense of his dependence and littleness, and brings him

[1] W. W. Story.

to cry with the Bed'ween: "*Allâhu akbar lâ ilâha ill' allâh*,"—"Only God is great. There is no God but God."

The Arabian desert proffers in itself no sufficiency for the support of human life; and this very lack brings to a traveler there a peculiar sense of human needs. You must, at all events, face such of your needs as you are called to provide against before starting on your journey. There are no houses of entertainment along the way. You cannot hope to find even a Bed'wy camp to rest in at night. Nor are you sure of a retem-bush or a turfa-shrub to shield you from the glare of noonday. You must carry tents or be without shelter.

You must also carry a supply of water, in wooden casks or in leathern sacks,—"bottles," the Bible calls them; and you never so realize your constant need of water as when your scanty stock of it is failing, and you cannot safely use enough of it to moisten freely your parching throat. All the food you are to live on you must bring from outside, and you are surprised to find how much food you require, and how many camels to carry your food and water and tents, for even

a thirty days' stretch across the desert. To see your caravan made ready for you, and to learn that it is as small as will meet your necessities, forces the thought, "I never knew before that I had so many needs."

You need special guidance as well as supplies. Moses realized this when he entreated Hobab, his brother-in-law, to be a guide to the Israelites on their journey from Sinai to Canaan: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes."[1] You must have a skilled dragoman—a man familiar with the desert wants and the desert ways—to make intelligent provision for your necessities, and to guide you on your course.

And you must have protection as well as guidance. The most venturesome dragoman dares not attempt to guide a party over the desert except under the guardianship of the local shaykh of the Arab tribe whose territory he traverses. At each new stretch of the desert you must have the protection and company of a new shaykh. "If thy presence go not with me, carry us not

[1] Num. 10 : 10-32.

up hence!"[1] was a fitting cry of Moses, as he thought of his mission of guiding the Israelites through Jehovah's domain of the "great and terrible wilderness."

Yet with the sense of man's littleness and needs, and of God's majesty, coming in the lessons of the wilderness, the proofs of God's loving nearness are about and above the traveler.

Nowhere else in all the world do the heavens seem more impressive, more glorious with the immediate presence of their Creator, than at night in the lonely desert, where their blue vault comes down on every side to touch the horizon of the boundless sea of sand :

> "In full-orbed glory yonder moon divine
> Rolls through the dark-blue depths.
> Beneath her steady ray
> The desert-circle spreads,
> Like the round ocean, girdled with the sky."

Then, indeed, you seem face to face with God, and God's love shines toward you in the soft light of his stars.

> "The heavens declare the glory of God;
> And the firmament showeth his handywork."[2]

[1] Exod. 33 : 15. [2] Psa. 19 : 1.

And the awe-impressed observer, in the desert, of the divine handiwork above and around him exclaims, in reverence and gratitude:

> "When I consider thy heavens, the work of thy fingers,
> The moon and the stars, which thou hast ordained;
> What is man that thou art mindful of him?
> And the son of man that thou visitest him?
> For thou hast made him but little lower than God,
> And crownest him with glory and honor.
> . . . . .
> O Lord, our Lord,
> How excellent is thy name in all the earth!"[1]

God's love shines out there also in the beautiful flowers which start up in varied shape and color from among the flints and out of the sand, as if to speak cheering words to the traveler, who might doubt whether God's curse had not rested on all that region. Flowers nowhere tell of God's love more eloquently than in the desert, where that mission seems their only one.

So, again, it is with the occasional springs and wells of water in the desert. The very fact that they are so few, and, from the appearance of the country, so unlooked for, helps the thirsting traveler to realize that it is God's love which has

[1] Psa. 8 : 3-9.

provided them at all; "which [has] turned the rock into a pool of water, the flint into a fountain of waters;" [1] which makes in "the wilderness a pool of water, and [in] the dry land springs of water." [2] Every spring or pool in the desert seems hardly less truly a loving gift of God than was the water from the smitten rock at Rephidim[3] or at Kadesh.[4]

The Bed'wy dweller in, or passer over, the desert, seems to realize in a peculiar degree the ever-present love and the unfailing protection and ministry of God. He calls himself, in his nomad life, the "guest of God," and he welcomes gladly every stranger pilgrim as his brother wanderer in God's domain, and invites him to a share in the free gifts of their common Father.

Striking his "house of hair" in the early morning, the Bed'wy gathers up all his earthly belongings, and with his wife and children starts out on another stage of pilgrimage, to seek a temporary rest where the night shall find him; and so he lives from day to day in unwavering trust in, and as a constant witness to, the Divine love that

[1] Psa. 114 : 8.
[2] Isa. 41 : 18.
[3] Exod. 17 : 1-6.
[4] Num. 20 : 11.

never fails nor falters. The water springs out from the desert for the quenching of his thirst, and the scanty food of the desert supplies his hunger; and his safety and his sustenance are alike proofs of his Father's love. He has here no "continuing city,"[1] but, like the Father of the Faithful, he is a sojourner in a land not his own, dwelling in tents like Isaac and Jacob, looking forward to an abode "in the city which hath the foundations, whose builder and maker is God."[2] Only God's love could make such a life tolerable, and only in the desert is it a reality.

Even the great, ungainly, grotesque camel is a living witness to God's love in the wilderness. What but that love could have designed such a creature for such a region? Even its seeming malformations all have their special adaptedness to the special necessities of the wilderness. Its broad, spongy, shapeless foot fits the sand and the flint, to steady the tread where a hoof would sink, or crack, or stumble. Its ugly hump holds a pack-saddle in place as no girth would do it in the wild mountain passes which it must clamber and descend; and that hump is its reserve sup-

[1] Heb. 13 : 14. [2] Heb. 11 : 8-10.

ply of life-nourishment in the desert. A more shapely or graceful neck or lip would be less suited to reach after and to catch at the scanty herbage along its path as it journeys—its chief mode of desert feeding. If its limbs or its joints or its hide were like any other creature's, or if it lacked its own unique stomach-cistern, it could never fill the place or do the work in the wilderness to which it is now so wonderfully adapted by the wonderful love of God.

So, in the desert itself, in its productions and accessories, and in the characteristics and ways of its inhabitants, there are lessons of the needs and the dependence of man, and of the greatness and the love of God, which cannot be ignored there, however they might be ignored elsewhere. They stand out in the greater prominence and impressiveness because of the desolateness and dreariness of their surroundings, and the mind of the dweller there is better prepared to perceive and gratefully to acknowledge them.

And these lessons of the wilderness are for us all, in our earthly pilgrimage.

> "The path of life we walk to-day
> Is strange as that the Hebrews trod;

We need the shadowing rock as they,—
We need, like them, the guides of God.

"God send his angels, Cloud and Fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land!"

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